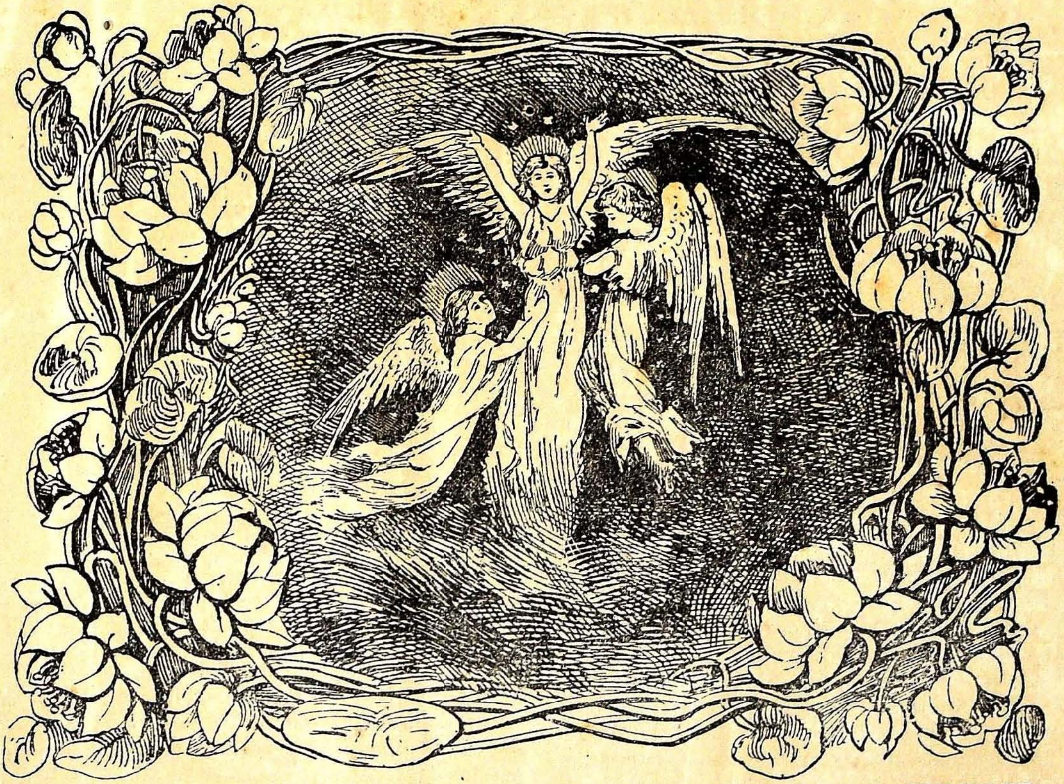

THE INDIAN LADIES' MAGAZINE.

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DREAMLAND.

When the sky is growing rosy, when the old sun slips away,
And the silent purple shadows come to drive away the day,
On that golden ray of sunlight, through the mists of falling night,
You and I will go together past the crimson glow of light.

To the dear old Dreamland City, tiny rosy cloudlets lead us,
The west wind and the nightingale with sweet songs gently speed us,
Through the Magic Gates we enter. Ah! you wonder what we find!
Listen, and you'll hear at twilight, in the song of the west wind.

Old sweet memories, half-forgotten, treasured castles in the air,
All our ideals, at last realised, meet us when we enter there.
And across the Unknown Distance all our dearest and our best
Greet us in that Dreamland City, fill our aching hearts with rest.

Then the Shadows gather round us, Dreamland slowly fades away,
In a hush of wondering silence brightly dawns another day.
Close the Magic Gates behind us. Faintly through the space ajar
Dear home voices call us to them. Homewards guides the Morning Star.

"The Light of the Harem."

FROM THOMAS MOORE'S LALLA ROOKH.

AMONG the series of poems which make up the story of *Lalla Rookh*, there is a pretty little piece, called *The Light of the Harem*, the memory of which, long after it has been read, lingers sweetly and caressingly on the mind. It tells the story of a part of the life of Nur Mahal or Nur Jehan, that charming and enchanting heroine of Indian history; and it brings forward the character of the beautiful woman in a light, which is scarcely revealed to us by the cold annals of history. We admire Nur Jehan in History for her beauty, her wonderful personality, her intellectual ability; but in the glowing poem before us we love her for the beauty and single heartedness of her love, and the constancy of it. And the theme is all the more charming because it runs like a golden thread, unbroken and pure through a maze of pleasures and luxurious delights, the very description of which palls on the ear, even while delighting it.

The poet introduces us to the Valley of Cashmere in all the beauty of its Feast of Roses.

"Who has not heard of the Vale of Cashmere,
With its roses the largest that earth ever gave,
Its temples and grottos, and fountains as clear
As the love-lighted eyes that hang over their wave,
But never yet, by night or day,
In dew of spring or summer's ray,
Did the sweet Valley shine so gay,
As now it shines—all love and light,
Visions by day and feasts by night;
And what a wilderness of flowers,
It seemed as though from all the bowers
And fairest fields of all the year,
The minged spoil was scattered here.
The Lake too like a garden breathes,
With the rich buds that o'er it lie,—
As if a shower of fairy wreaths,
Had fallen upon it from the sky!"

Here seem to be gathered all the beauty, the joy, the happiness of the world:

"And then the sounds of joy,—the beat
Of tabors and of dancing feet;—
The minaret crier's chant of glee
Sung from his lighted gallery,
And answered by a ziraleet
From neighbouring harem, wild and sweet,—
The merry laughter, echoing
From gardens,
Or from these infant groups at play
Among the tents that line the way,
Flinging, unawed by slave or mother,
Handfuls of roses at each other."

All—all are happy in this beautiful valley, and happiest is the magnificent son of Akbar, Selim, with his beautiful lady, Nurmahal, the young *Light of the Harem.*

"He saw, in the wreaths she would playfully snatch
From the hedges, a glory his crown could not match,
And preferred in his heart the least ringlet that curled,
Down her exquisite neck to the throne of the world."

Who has not heard of the beauty of Nurmahal? Mrs. Sarojini Naidu gives us a charming description of it in a translation from the Persian in Nurmahal's own words.

"When from my cheek I lift my veil,
The roses turn with envy pale,
And from their pierced hearts sick with pain
Send forth their fragrance like a wail.
And when perchance one perfumed tress
Be loosened to the wind's caress,
The honeyed hyacinths complain
And languish in a sweet distress.
And if I pause still groves among—
Such loveliness is mine—a throng
Of nightingales awake and strain
Their souls into a quavering song."

But the beauty of Nurmahal was not the ordinary beauty of beautiful women. Hers was the rarer splendour of endless variety and magic witchery:

"That loveliness, ever in motion, which plays
Like the light upon autumn's soft shadowy days,
Now here and now there, giving warmth as it flies
From the lips to the cheek, from the cheek to the eyes,
Now melting in mist and now breaking in gleams,
Like the glimpses a saint has of heaven in his dreams.
When pensive, it seemed as if that very grace,
That charm of all others, was born with her face;
And when angry,
The short passing anger but seemed to awaken
New beauty, like flowers that are sweetest when shaken,
If tenderness touched her, the dark of her eye
At once took a darker, a heavenlier dye,
From the depth of whose shadow, like holy revealings
From innermost shrines, came the light of her feelings!
Then her mirth—oh!' twas sportive as ever took wing
From the heart with a burst, like the wild-bird in spring;
Illumed by a wit that would fascinate sages,
Yet playful as Peris just loosed from their cages;
While her laugh, full of life, without any control
But the sweet one of gracefulness, rung from her soul.
And where it most sparkled no glance could discover
In lip, cheek, or eyes, for she brightened all over,—
Like any fair lake that the breeze is upon,
When it breaks into dimples and laughs in the sun."

But Nurmahal is very unhappy now, for there is dissension between her and her lord, and all her happiness seems quenched in grief. But, as she "sits in her own sequestered bower," Namouna, the lovely enchantress, comes in to her at midnight and says,

"'Tis the hour
That scatters spells on herb and flower,
And garlands might be gathered now,
That, wined around the sleeper's brow,
Would make him dream of such delights,
Such miracles and dazzling sights,
As genii of the Sun behold,
At evening, from their tents of gold,
Upon the horizon.
Now too a chaplet might be wreathed
Of buds over which the moon has breathed,
Which, worn by her, whose love has strayed,
Might bring some Peri from the skies,
Some sprite, whose very soul is made
Of floweret's breaths and lover's sighs."

Pleased with the idea, and impatient for the spell, Nurmahal rushes out into the garden and gathers many flowers, out of which Namouna weaves a magic chaplet, the while she sings her song:

"I know where the winged visions dwell
That around the night-bed play!
I know each herb and floweret's bell,
Where they hide their wings by day.
Then hasten we, maid.
To twine our braid,
Tomorrow the dreams and flowers will fade."

Nurmahal falls asleep and

"Suddenly a tuneful breeze,
As full of small rich harmonies
As ever wind, that over the tents
Of Azab blew, was full of scents,
Steals on her ear and floats and swells;
And now a spirit formed, 'twould seem,
Of music and of light, so fair,
So brilliantly his features beam,
And such a sound is in the air
Of sweetness, when he waves his wings,
Hovers around her and thus sings:—
'Hither I come
From my fairy home,
And if there's a magic in music's strain,
I swear by the breath
Of that moon-light wreath,
Thy lover shall sigh at thy feet again'."

So Nurmahal wakes up and finds indeed that a magic sweetness is breathed from her lute and a wonderful beauty is imparted to her voice:

"Never, till now, had it been given
To lips of any mortal woman
To utter notes so fresh from heaven;
Sweet as the breath of angel sighs,
When angel sighs are most divine."

Meanwhile, Selim, to drown his sorrow, is holding a magnificent feast; and into the tent now comes Nurmahal, disguised as an Arab maid, and mingling with the musicians, who are waiting to entertain their lord. And, presently, it is her turn to sing, and a wondrous song floats on the air from her lips, enchanting all with its divine melody and ravishing sweetness.

"'Twas not the air, 'twas not the words,
But that deep magic in the chords
And in the lips that gave such power
As music knew not till that hour."

The theme is the beauty and the single heartedness of love, which finds happiness even in deserts.

"Oh! the choice what heart can doubt
Of tents with love, or thrones without?"

She sings of the constancy of love:—

"But if for me thou dost forsake
Some other maid and rudely break
Her worshipped image from its base,
To give to me the ruined place:—
Then, fare thee well—I'd rather make
My bower upon some icy lake
When thawing suns begin to shine,
Than trust to love so false as thine."

Charmed with the lay, Selim exclaims:

"O Nurmahal! O Nurmahal!
Hadst thou but sung this witching strain,
I could forget,—forgive thee all,
And never leave those eyes again."

And, lo and behold! the singer is Nurmahal herself!

PADMINI.

The Madras Educational Exhibition.

A NEW way of giving life and stimulus to Elementary Schools and teachers was thought of and successfully realised in the Educational Exhibition held at Madras during the last week in August. It was opened at the Senate House by the Hon'ble Justice Sir Ralph Benson, the Vice Chancellor of the University. After songs of welcome in Tamil, Telugu and English had been sung by children from different schools, the Hon'ble Mr. P. S. Sivaswami Aiyar delivered the inaugural address, in which he set forth clearly the aim of the Exhibition, which was that it was held with a view to help teachers and pupils to better methods of work, to develop the observational powers of the young, and to make learning not a matter of cram and bookwork, but of practical interest and instruction. Many educational officers from different parts of the Presidency and from Mysore and Baroda and many elementary teachers were present at

the opening ceremony. When the doors were thrown open, the sight that met the view was very picturesque. The long and beautiful hall of the Senate House was divided up into stalls, each of which was given over to a special section of exhibits. At the entrance were the loan exhibits from the School of Arts, life-like models of lay figures, beautiful drawings of heads and of foliage, and of specimens of good drawing. Immediately following this stall was one in which was placed exhibits from the little State of Coorg, the special features of which were the specimens of a peculiar kind of basket work. Exhibits in drawing, kindergarten, needle work, apparatus and collections of objects were all arranged picturesquely, each in its special stall, and it was encouraging to note that all of them were from schools in the Madras Presidency, remote village schools vying equally with those in the best equipped schools in the Presidency Town. Another very attractive feature in this Exhibition was the display of the British exhibits, which were obtained on loan. One end of the hall was given up to them, and though to the spectator they were not very attractive to the eye, yet to one interested in education, they were very stimulative of new ideas. Each specimen in itself was a finishedproduct, with no incongruities in colour or in quality and each showing a definite aim in the method of instruction. There were some specimens of nature study and elementary science lessons, which were very good. Each child seemed to have kept a little observation book for herself, in which she neatly entered her observations, illustrating the different periods of growth or development at which she had made her observations. In Indian schools we hardly teach our children to observe and to use their eyes intelligently. Object lessons and kindergarten work ought to do away with this evil, but they will do so only in the hands of capable teachers, of whom there are very few at present. On the whole, there was a certain artistic finish in all the British exhibits, which was wanting in many of the Indian exhibits. It is that completeness of detail, the blending of colours, and that thoroughness of finish in attending to every little detail, which is wanting in us Indians. India is a land full of incongruities, and they are carried into our lives as well, but if each man or woman would set to attend thorougly to all the little details of the work in which he or she is engaged in, India would become a land of harmonious blending of picturesque beauty.

As a spectator, I cannot discuss the various exihibts technically, but to me they seemed good and educative in this respect, that when elementary teachers and pupils saw what other schools had done, it would stimulate them to fresh efforts. Some specimens of needle-work and drawing were very good. Kindergarten, the work of children, was encouraging, in that it showed that the spirit of it was being taken up in Indian schools and was productive of the exercise of the observational powers of the young. Here and there were many incongruities. Such as blue camels and red elephants and red tigers with black spots! Such specimens are due to the want of artistic taste in the usual elementary school teacher. Parents and teachers should strive to develop the sense of the beautiful in the child, not only in external things, but in thought and in mind.

Every evening after the Exihibition was closed, lectures were given on various educational subjects such as drawing, needle work, writing, school museums, school hygiene, organization and apparatus. The lectures were were very practical and helpful to teachers. All that could be done to make the exhibition a success educationally was done, and I am sure that many an Elementary teacher returned back to the weary round of duty with fresh hope, brighter ideas and more courage to tackle the problem of school education.

To the College Professor and to the cynical spectator, the exhibition may have seemed but a 'grand show,' the colour effects of which were pleasing and attractive. But to one who has studied the problem of Elementray education, and to one who has worked at it, it was helpful and encouraging. I am sure many Elementary school teachers have taken with them new ideas, not just to follow them mechanically, but to adapt them according to their special needs and circumstances.

One of the special features of the Exhibition was that an arrangement was made for Hindu ladies and Ghosha ladies to visit it, and this was taken full advantage of by them. More than 3,000 Indian and Ghosha ladies were at the Exhibition, and it cannot but be hoped, that it has made an impression on many a Hindu and Mohammedan lady, stimulating them to encourage the education of their countrywomen, as much as is in their hands; and if they will only think about it, much does lie in their hands.

On the whole the Exhibition was a success educationally. Being the first of its kind it has proved a source of encouragement. Passing through the crowd of people who flocked to see it, one could hear disjointed sentences from school children and teachers, that at the *next* Exhibition they would send better exhibits. So it shows that we are also eagerly looking forward to another. The large and small medals, school prizes and certificates that were awarded will not only prove a source of encouragement, but will remain as prized souvenirs of the first

Madras Educational Exhibition. The Committee and its President, Mr. Arthur Mayhew, the acting Deputy Director of Public Instruction, are to be congratulated on the efficient way in which the Exhibition was organised from start to finish, and on all their untiring effort and energetic work, which made it a real success.

AN INDIAN LADY.

Development of the Art of Writing.

WE are so perfectly acquainted with this wonderful art in civilized life, that we can scarcely understand from what primitive beginnings it had its origin. And yet the art of writing developed as slowly and gradually as any other art.

The earliest attempts at writing were, of course, picture-writing. The first process naturally was the making of pictures of the very objects meant to be talked of. For instance, in a specimen of picture-writing, as used by the hunting tribes of North America, an expedition across Lake Superior is recorded. The chief was shown on horseback, with his magical drumstick in his hand. Fifty-one men were shewn in five canoes, behind the first of which was represented a kingfisher, shewing that they had been led by the King's ally, whose name was Kingfisher. The reaching of the other side was shown by the land-tortoise, the well-known emblem of land, while a picture of three suns under the sky shewed that the crossing took three days. Such devices in picture-writing shew mere imitation. But soon an advance was made. The pictures became *emblems* or *symbols* of the things meant to be talked of. Thus, even in the above specimen of picture-writing, the drawing of the tortoise to represent land is an emblem. And, in the same picture, we see the next step, viz., the making of a picture stand for the spoken word; as, for instance, in the above picture the drawing of the Kingfisher to represent, not a real kingfisher, but a man of that name. Again, another example can be taken from a child's book of puzzles, viz., the representation of the word " can-di-date, " by the drawing of a water-can, a man being shot and a date fruit. Thus we see the pictures now no longer stand for their meaning, but their mere sound.

The next step can easily be understood. What were originally distinctly formed sketches of objects, now came to be dashed off in a few strokes of the pencil, till they passed into meaningless forms. This can be seen in the Japanese writing, which developed out of the Chinese. Selecting certain of the Chinese characters, the former cut them down into signs to express sounds, one to stand for *i*, one for *ro*, and so on. The Egyptians did the same. For instance they drew the outline of a mouth to represent a mouth. But the word for mouth being *Ro*, the picture, which soon became a mere character or letter, was used to spell the sound *Ro* or *R*. But, suppose one sound stood for several meanings, or the meaning of the spelt word has to be confirmed or explained. Then, what may be called determinatives can be added. For instance, the Chinese devised a clever plan of making compound characters, or " pictures and sounds, " in which one part gives the sound, while the other gives the sense. A picture of a *box*, for example, stands for the sound *box*, which however has several meanings. To indicate which is meant, other pictures are added to the picture of the box; thus a key drawn beside the box shows it is a box to put things in ; a leaf drawn beside it shows it is the plant called *box*, and so on. In the same way, the Egyptians added determinatives to confirm or explain the meaning of the spelt word.

The final next step seems to have been taken by the Phœnicians. The ancient Egyptian scribes had at first used carefully drawn hieroglyphics or sacred-sculpture pictures for the records of church and state. But, finding these too troublesome for business writing on papyrus, they brought them down to a few quick strokes, which were, what were called, "hieratic" characters. But they never freed themselves from the unnecessary multitude of phonetic signs and useless determinatives. This was done by the Phœnicians, who invented the earliest alphabet, which was a small number of signs to write the sounds of their words with.

This seems to have been done about the tenth century B. C. It goes without saying that many changes have since taken place in writing. Many alterations of letters were made for convenience and decoration. Besides these general changes of alphabet, many alterations have been made as to particular letters. Greek and Latin writers altered the Phœnician alphabet, which did not suit them, and was besides weak in vowels. English has an alphabet of twenty-six letters; but works them without regular system, so that the spelling and pronunciation disagree at every time. This is due partly to the attempt to keep up the English and French spellings side by side. Another cause has been

the attempt to keep up ancient sounds in writing although they have been dropped in speaking.

The great advance, which printing has made on writing can easily be understood. So also can the process of its development. The first step might have been made by an Egyptian who smeared some black on his signet-ring and took off a copy. But it appears to have been the Chinese who invented the plan of engraving a whole page of characters on a wood-block and printing off many copies. They may have begun as early as the sixth century. Then in the fourteenth century we have the European block-books printed from whole page wood-blocks after the Chinese manner. Since then much progress has been made in cheapening types, making paper by machinery, improving the presses, working them by steam-power, and so on.

AN INDIAN LADY.

The Holy Bath at Prayag.

THERE is perhaps little excuse for any one living at present in India to indulge in day-dreams when the whole Indian world is swayed with strange impulses of Boycot and Swadeshi and with the political cries of the Extremist and the Moderate. And yet no child of Fancy can escape falling into such dreams, especially when left to muse by the enchanted banks of the holy river. It was a festive morn and many thousands of persons of all ranks and conditions in life thronged to the bathing ghauts of Prayag—to bathe and wash their sins off at that reputed place, the Thiruveni—where the Jamna and the Ganges coalesce. Many souls coming from far and near drawn by one impulse, that of getting purified at this holy spot! Here they come to lay down their burdens and bend and bathe in the crystal wave and drink of its life-giving waters! What touching pathos do you not discern in the sentiment? Their simple trust, their abiding faith in the efficacy of the bath was so contagious and overpowering, that I too, without knowing why, went down the steps and plunged myself in the cooling water......After we finished the bath we got into a small boat and were taken here and there over the stream. I wondered to see that the waters of those two rivers could be distinguished by their colour even after they met and flowed in one stream. It appeared to me as though they were bent on preserving their identity; yet flowing in amity.

Would it were always possible; I thought, for two streams of civilization coming from one source of primeval purity, to flow in amity, each preserving its identity, and yet each helping the other to have a larger flow and a longer life in their onward course to reach the eternal Verity!

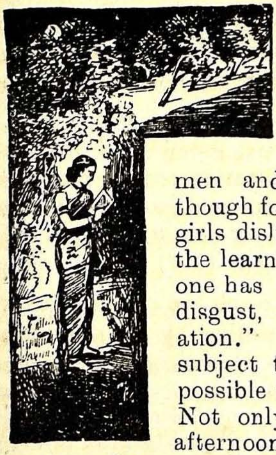
As we returned and walked by the side of the Fort, my thoughts flew back to the dim distant past. Perhaps the Sage-King first laid the foundation stone of this huge fort which is the custodian of some of his wise edicts even unto this day! Am I treading on the holy walks of the Pandus? Can I discern their foot-prints on the sands of Time? But these thoughts were arrested when by the side of these fortifications of wisdom I observed what seemed to me still stronger fortifications of blind faith and superstition. Gentle Reader, pardon me if you see the Pharisee in me in this arrogant thought. But I pitied the people standing on one foot for long hours, some resting on sharp nails, and others torturing their animated flesh in a hundred other ways.

As you walked into the streets here—ah! here what do you see? Life surging and swelling, interests clashing, people elbowing each other for wealth and place, what din and what bustle? Just as the men that went before them had done, and the men that will come after them will do, so are they doing. This conflict and this clash will perchance go on for ever! ... And yet some how, while we chafe and fret and hatch and strive to carry out our little purposes in our own blind ways and weave out our life-story, we are, may be all unknown to ourselves, but helping the completion of the divine fabric.

BAHUKA.

CONFESS YOUR IGNORANCE.—Do not be ashamed to confess your ignorance whenever you see a chance of acquiring knowledge.

Needlework.*



THE subject upon which I have been asked to read a paper is one which has a great fascination for most women and for many girls although for the most part young girls dislike the drudgery which the learning of it entails. Some one has called it "The Girls' disgust, the woman's consolation." It is also so vast a subject that, it is utterly impossible for me to do it justice. Not only one hour, of one afternoon to deal with it in all its branches, but one afternoon to each branch would be insufficient if justice were to be done. Seeing that, that is impossible one must condense greatly and give only the most important points of what seem to be the most important branches of needlework.

Plain Sewing in history.

Plain Needlework is so ancient that no one living is able to say when it began. The most a n c i e n t writers extant speak of it as an art in which men and women were proficient in their day and it is quite certain that the Egyptians were adepts in the art from the very earliest time.

It was probably the outcome of numerous attempts on the part of the ancients to fasten skins or other rude materials together in some permanent way and thereby to make of them garments which would be at once more comfortable to wear and more suitable to work in than loose strips of skin or cloth ; and, it is also more than probable that sewing with a needle and thread originated in some of the colder countries, where it was found that a garment shaped to the lines of the body, close fitting and joined together by seams afforded warmth to the body. At first no doubt the work of joining the seams was accomplished by piercing holes in the edges of the material and lacing them together with a fine cord, and eventually loops were made on both edges and laced together with a coloured cord so as to form an ornamental open seam. An old writer describes a garment so made. He says "It was curiously stitched with open seams." With the advent of thinner materials, this method—suitable only to heavy materials—must have given way to the close seam which is in vogue to this day, and from that time we must date the history of that particular kind of needlework known as "Plain sewing".

Apparatus.

The apparatus required for needlework is very simple and within the reach of even the poorest. A needle, a pair of scissors and some thread are all that is needed to make a garment when once the cloth has been obtained.

The sewing needle is an instrument which has been in use from pre-historic times in all places where mankind used the skins of animals or woven fabrics for clothing. Originally it was made of fishbone, bone, wood or ivory, and its first form was probably a rude eyeless bodkin used to push the sinew or cord through holes which had been previously pierced in the material. Bone needles continue in use to this day among some uncivilized tribes. Since the discovery of bronze, metal needles have been used in civilized countries. Steel needles first came into use at the end of the 14th century and were first made at Nuremberg. Now the finest steel needles are made at Redditch in England. Once they were a coveted possession obtainable only by the rich, now they may be bought at the rate of 25 for 1½ annas and are in the hands of even little children.

Utility and moral aspect.

Of all the members of the human body the hand is that which admits of the most cultivation because its education is twofold. It may be educated in knowing and it may be educated in doing. By practice in needlework, the hand may be trained to be steady, dexterous and powerful and gains the power of adapting itself to other kinds of work which demand these qualities. When the eye also is trained to observe correctly, to compare sizes and forms and to measure spaces so that the worker may fix evenly, sew regularly, cut out accurately and construct properly and tastefully, needlework may be made a means of developing some of the intellectual powers, for, in order to cut out and put a garment together properly it is necessary to think, to plan, to contrive, and to be accurate.

As a branch of house-keeping, needlework cannot be too highly prized. It is essentially a domestic art and when wisely taught it develops the thrifty disposition, encourages habits of neatness, cleanliness, order, management and industry, and it should therefore be looked upon as a moral and a refining influence both in the home and in the school.

Mode of teaching.

Needlework lessons can be so given as to train the powers of observation and develop a taste for the beautiful and girls ought to be trained to recognize that, that only which can bear the test of close inspection outside and inside as

* A paper read by Miss Henderson at the Madras Educational Exhibition.

well, deserves commendation. By this means a Teacher can train girls in thoroughness which they will carry with them into everything they do in afterlife.

It is a matter for the greatest regret that in the majority of schools in and around Madras needlework is taught in so slipshod a manner as to be practically useless. The girls are not taught to cut by measurement and consequently when they leave school, they are not able to cut out a garment properly, much less put it together, and they are, as a rule, perfectly ignorant of the fact that there is a right way, and a wrong way, of placing a pattern upon material. Indeed it is no uncommon sight to see a trained teacher placing a sleeve pattern across the breadth of the material instead of down the length.

From the very first lesson the Teacher should strive to have children do each step of their sewing in the right way, and as it is utterly impossible for the Teacher of a large class to give a sufficient amount of individual instruction to each child without neglecting the class as a whole, she should strive to teach needlework in the same way as she teaches drawing or writing, *viz.*, by giving simultaneous instruction by means of a blackboard and chalk or by demonstration charts which may be made of canvas on a rough frame. Needlework lessons should occupy not less than one hour, fifteen minutes of which may be reasonably occupied with giving out and collecting work and needle or thimble drill or joining threads, as the case may demand.

Great attention should be paid to the joinings and fastenings on and off and for this purpose threads of two distinct colours (say red and blue) should be used in giving first lessons in these points to lower classes.

In the lower classes where the folding of hems has to be taught, the calico should be coarse enough to permit of the children seeing the threads without straining their eyes.

They will then be able to follow a thread and learn what a straight line means, as compared with a crooked one and so, be trained in neatness from the very first, in order that there may be nothing to unlearn when they come to a higher class.

Seeing that it is not possible for me to go fully into the question of teaching plain sewing, I will just say now that all teaching should be thoroughly practical, and that, from the very first, children should be taught to make something which will be of some practical use either to themselves or to the school.

WOOL WORK AND SAMPLER WORK AND KNITTING.

Although practically one and the same thing, wool-work and sampler-work were formerly considered to be two distinct branches of needlework, the former being worked upon double thread or coupled canvas with more or less thick Berlin wool and the latter upon single thread canvas of fine texture with a fine hard worsted thread or with silk thread.

Sampler.

The Sampler contained specimens of every variety of stitch possible in this particular kind of work or of those belonging to needle-lace, drawn work or other embroidery, and was often a most elaborate piece of work, every stich in which had a purpose, and it was not infrequently framed and glazed and hung up in some prominent place.

When once a girl had completed a Sampler, she was capable of marking beautifully the household linen and the clothing of the family. In these days of innumerable cheap pattern books, the art has fallen into disuse and it is rare to find a girl or woman now who knows how to mark clothing. The Sampler of to-day is a mere collection of Berlin wool-work patterns, badly coloured, and worse worked,—alas, that it should be so.

Berlin wool-work.

The original use of Berlin wool work was to preserve pictures of places and things, which one did not wish to fade from the memory. Later on, it was made use of to produce handsome and durable coverings for furniture, and many a great lady took a pride in the fact that all the coverings for her furniture as well as curtains and other hangings were the work of her own fair hands.

Knitting.

Knitting, though considered to be an old-fashioned art, is not so ancient as either needlework or lace-making. There is no certain allusion to it in history before the 15th century. In an Act of Parliament of Henry VII, 1488, knitted woollen caps are mentioned (these were first made in Scotland). In an Act of Edward VI, 1533, knitted hose, knitted gloves and knitted sleeves are enumerated; from then till now among good housewives of any country, knitting is reckoned an indispensable accomplishment. It is certainly a most useful art, especially in colder countries, for there is scarcely any article of clothing needed for the human body that cannot be made by knitting.

Crochet.

Crochet is akin to knitting, but it differs from knitting in the fact that the separate loops are thrown off and finished successively, whereas in knitting the whole series of loops which go to form one length or round are retained upon one or more needles, while a new series of loops are being formed from them by means of another needle.

The remarks, which apply to the teaching of Plain Sewing in classes, apply also to Knitting and Crochet, which should be first taught simultaneously.

EMBROIDERY.

Embroidery.

Embroidery, which is the art of working with a needle, flowers, fruit, human and animal forms and other designs upon wool, silk, linen or other textile fabric, in some of its forms, is quite as ancient as plain needle-work, if not more so.

History.

We have the witness of both Moses and Homer among ancient writers to the great antiquity of embroidery. It takes precedence of painting, as the earliest method of representing figures and ornaments was by needle-work traced upon canvas. From earliest times it served to decorate the sacerdotal garments and other objects used in temples and churches, and even Queens deemed it an honour to spend their leisure time in commemorating the deeds of their heroes, or in embroidering altar cloths and priestly raiment. It is quite clear that the Egyptians were adepts in the art from earliest ages; they decorated everything with embroidery. In the book of the Jewish prophet, Ezekiel, reference is made to embroidered sails from which it would seem that the sails of the galleys exported to Tyre were embroidered with designs.

The Book of Exodus describes how the curtains and hangings of the Jewish Tabernacle were embroidered by cunning (skilful) workmen and says that the garments of the priests also were of wrought needle-work, for the Jews, who are supposed to have learned the art in Egypt, were skilful embroiderers. In celebrating the triumphs of the great general, Sisera, his mother says that "he had a dress of divers colours of needle-work wrought on both sides—(meaning that it was the same on both sides) a style of embroidery requiring great skill and patience and practised only by the nations of the East. Homer constantly refers to embroidery in his writings.

Babylon city was famous for embroideries made by its women; in later times many places and various peoples have been famed for the excellence of their work; for long ages the Kinkob and other embroideries of Northern and Southern India have been highly valued and have yet to be excelled.

In some places we find it being undertaken from religious motives, in others, from a mere love of the beautiful. In one place we hear of its being imposed as a task upon a company of women as a protection from that most dangerous of all evils—Idleness.

In the present day every country furnishes its works of the needle from the gorgeous productions in gold and silver of the East to the humble porcupine quill and mohair embroidery of the Canadian Indians.

Chinese and Japanese embroideries have never been excelled in beauty of design, assortment of colour and perfection of needle-work and much of it is alike on both sides.

Classification.

From an Industrial point of view the art of embroidery may be divided into two classes. (1) The white embroidery upon washing materials, which is known in India as Chicon or Chican work and which holds the first place in France, Switzerland and Ireland and the second place in Scotland and Saxony; in India, it is usually done badly and upon worthless materials; lately an attempt has been made to improve the class of work and establish it as a paying industry in Madras city, but I am unable to say how far it is succeeding.

Utility and moral aspect.

The object in teaching embroidery is to secure a strong, refining influence upon character, and to cultivate a taste for the beautiful. It is obvious that neither of these objects can be attained so long as teachers use ill-drawn patterns and permit pupils to work them in crude, harsh, glaring colours without the least reference to natural colouring and setting. Indian ladies and girls shew a great fondness for embroidery and it would be worth while to train teachers to guide them in their choice of subjects and in choosing materials to work them.

Indian History affords many beautiful subjects and so does nature around us.

LACE.

Definition.

Lace is the name applied to an ornamental open work of threads of flax, cotton, silk, gold, silver, mohair or aloe fibre. These may be looped or plaited or twisted together in any one of three ways:—1st with a needle when the lace will be known as needle-point; 2nd with bobbins and pins on a pillow or cushion, when it is known as Pillow lace or Bobbin lace; 3rd with a machine, when it will be known as Imitation lace because imitations of both 1st and 2nd kinds will be produced.

Origin and History.

The art is so beautiful that in past ages some were led to give it a heavenly origin. So, according to the tradition of that time, the first lace maker was instructed in the art by an angel, who, in answer to a fair maiden's tears and prayers for help brought her a cushion with all its accessories and patiently taught her to make lace, thus enabling her to

earn the dowry, for lack of which she had been unable to marry. When she grew rich and happy herself she taught the art to others and thus in time, in accordance with the command of the angel, the dainty handicraft so miraculously taught became a livelihood and a blessing to many poor girls.

The truth of the matter is that the real origin of lace-making is so enveloped in doubt that people have been driven to invent this fanciful origin for it. It is known that special patterns were being made and used in the art at the beginning of the 16th century and there is an old picture in a church in France, which is generally supposed to have been painted by an artist, who flourished about the year 1495 in which there is seen a girl working on a pillow the bobbins. Many think that this picture should be dated 30 years later and this would bring it to the early part of the 16th century; from that time its history and development are easily followed. It would appear from history that lace was first made and worn in Italy, but several have attributed the invention of bobbin-made lace to Barbara Uttmann, probably misled by the inscription on her tombstone, which says :—" Here lies Barbara Uttmann whose invention of lace in the year 1561 made her the benefactress of the Harty mountains."

The most that Barbara Uttmann did was to teach the wives and daughters of the men, who worked in her husband's mines to make a net ground with bobbins, which could be used to confine the men's long hair while they were at work; and later on she introduced teachers from Flanders and set up lace workrooms where she provided work for a large number of women and girls; the work spread until at the time of her death 30,000 were employed in lace-making.

It continues to this day to be made in those districts, but it never attained any fame and was always of the same coarse variety.

India.

Time does not permit of our following up the history of lace-making beyond saying, that it was introduced into India when the Portuguese were ruling the Malabar Coast and taught in and around Quilon, where it lingers to this day, a poor coarse variety being made. For a time it nearly died out, but between 60 and 65 years ago Mrs. Mault introduced it into Travancore having herself learned the art in Malta. It spread to different parts of Southern India through Mrs. Mault's married daughters and to North India by the same means but it never flourished anywhere as it did in Travancore.

At the present time lace-making has made some progress owing to a desire to provide some industry for girls in several of the mission centres and there are altogether 10 schools recognized and unrecognized where pillow lace-making is being taught besides several others where Limerick and Carrick-macross laces are taught.

Utility.

In all times since it was invented lace has been used for many purposes. In days gone by over the whole of northern Europe it was extensively used to adorn the garments in which the dead were clothed. In Denmark especially the costliest laces were used for this purpose.

It decorates churches, it adorns the robes of Kings, Queens and Prelates, fans and parasols are made of it and every description of dress worn by ladies of the present day is trimmed with it. In the needle-work department, some good specimens of various kinds of lace are to be seen applied to various purposes, amongst other things an Indian lady's sari with a border of bobbin lace is shewn.

Classification.

Lace may be classified into two great classes, bobbin lace and needle lace, and each of these again into two classes "Giupure" and "Point." During the last century the meaning of the term Giupure has so changed that it is hardly possible to define it, but generally we may say it means, a lace, in which the flowers are joined by "Brides" (bars) or by large coarse stitches or a lace that has no "ground" at all. The modern Honiton and Maltese are "Giupure laces" and so is "Venetian point;" in the latter case the term "Point is a misnomer and should not be used at all.

The term "Point" means simply a "Stitch" of any kind and is applied to laces, the "ground" of which is made of looped or twisted single stitches like net. The term belongs to both Bobbin and Needle laces alike, although it is commonly used to describe needle lace alone.

Time would fail me to give a list and description of the various laces, their histories and development fill many books. So I will just in closing give a few of the chief ones.

According to the decision of the Judges in the Great Exhibition 1851, Brussels lace stood first—Mechlin, second—Valenciennes third—and Hille lace fourth; Alencon lace, once the pride of France, stood fifth.

Torchon lace, the commonest and simplest of all laces and a variety of Maltese lace, made in thread instead of silk is what is chiefly made in India and Ceylon. The patterns are usually geometrical and require very little skill to make them. Bobbin Lace making is an art admirably suited to the needs of Indian women. The work is so light that even delicate women and girls can work at it—Women need not leave their homes in order to do the work, it may be done at ease in their own houses. Mas-

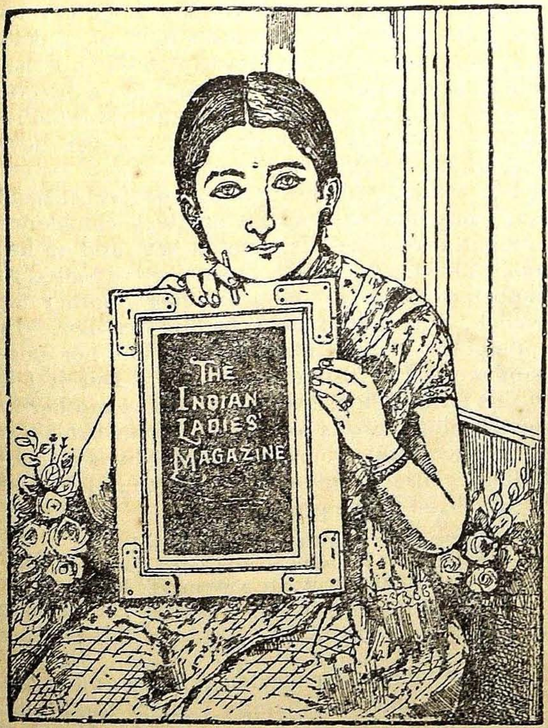
tery of the technical details is so easy that children of seven and eight years of age commence to learn the stitches.

Personal cleanliness is an absolute necessity for the lace worker and those who do such work gradually learn to be clean in themselves and their surroundings, if they were not so formerly.

Then there is plenty of scope for individual effort and distinction which helps to raise a worker in her own estimation and puts her above the level of an ordinary worker for daily wages.

Easy Pages for our Girls.

I.—" ISABEL.'
A CHARACTER IN WORDSWORTH'S " MICHAEL."



The poetry of Wordsworth describes Nature perfectly. Other poets have described Nature, but none have done it so well as Wordsworth. To him, nature was not dead matter. On the contrary he looked upon it as an intelligent and affectionate person. " He could brood on her character, her ways, her words, her life, as he did on those of his wife or sister," says Stopford Brooke. To him nature seemed to possess life from which moral and spiritual lessons could be learnt. Wordsworth considered all the objects of nature as his true friends. They were in fact his " living beings." "Living quietly at Grasmere, he sought in the simple lives of the dalesmen round him for the foundations of a truer view of mankind than the theories of the Revolution afforded." His love for nature was the cause of his love for his fellow-beings. Wordsworth, in thinking and writing about the duties of humble men, found in men, " an object of delight, of pure imagination and of pure love." Wordsworth, besides being a poet of Nature and of man, was also a great teacher. He himself said that every poet ought to be a teacher. In the poems of Wordsworth there was something that won the respect and admiration of everyone. His aim was " to add sunshine to the daylight, by making the happy happier, and to teach the young and gracious of every age, to see, think and feel, and therefore to become more actively and sincerely virtuous." Wordsworth, by his poems has taught many an indifferent person that nature is an agent from which many lessons can be learnt.

Whilst writing about the female characters of Wordsworth, we cannot but consider Isabel a perfect type of woman. The first time we meet with Isabel is in a very beautiful home-like scene. She was the wife of Michael, a shepherd and farmer by profession, of very limited means. Isabel was about twenty years younger than her husband. She was a neat and tidy person.

> " His helpmate was a comely matron, old :—
> Though younger than himself full twenty years."

She was a good example of the Hindu Pativirata or " devoted wife." So long as her husband and her son were away from home, she would not allow herself to have a happy time. She was never found to be idle. Every minute was usefully spent. In fact the poet calls her a woman of " stirring life." Isabel was so constantly and keenly employed in her house duties that the poet says, " that if one of her spinning wheels had rest, it was because the other was at work." Her whole heart was devoted to her home duties. She was, unlike many women of the present day, not fond of gossiping.

> " She was a woman of stirring life
> Whose heart was in her house, two wheels she had,
> Of antique form, this large for spinning wool;
> That small for flax, and if one wheel had rest,
> It was because the other was at work."

She went on working till late at night, and would make her house resound with the click of her wheels.

> " The house wife plied her own peculiar work,
> Making the cottage through the silent hours,
> Murmur as with the sound of summer flies."

Even, after finishing all her home duties she was seldom found to sit and take rest. It seemed to have been a pleasure to her to always be doing something. In fact, she and her husband became known in the neighbourhood for "endless industry."

> " That they were a proverb in the vale
> For ceaseless industry."

She was good at sewing. When her son Luke was about to leave home, she had to get his outfit ready. She did not resort to tailors to do it, but amidst her heavy work, she found time to do her son's outfit.

> " The housewife for five days,
> Was restless morn and night and all day long,
> Wrought on with her best fingers to prepare
> Things needful for the journey of her son."

Isabel was always happy and cheerful. Every day from early morn till late at night, she worked hard and was never found to murmur. When her husband told her of his plan of sending away Luke, her only child, and whom she loved so dearly, she did not take the news to heart, and make the house gloomy. On the contrary, she was truly a heroine in putting on a cheerful face and working with double vigour at her son's outfit.

> " With delight Isabel resumed her work,
> And all the ensuing week the house appeared,
> As cheerful as a grove in spring."

Her supper-board was, we may infer, always neat and clean. Her food was simple and homemade.

> " Their labour did not cease, unless when all
> Turned to the cleanly supper-board, and there
> Each with a mess of pottage and skimmed milk
> Sat round the basket filled with oaten cakes,
> And their plain house-made cheese."

Besides these, Isabel was careful about her household things. She would daily clean and hang the lamp outside her house, which custom caused the people in the neighbourhood to name her house "The Evening Star."

> " If day grew dim the housewife hung a lamp,
> An aged utensil, which had performed
> Beyond all others of its kind
> . . . .
> . . . .
> Who dwelt within the limits of the vale
> Both old and young was named the Evening Star."

In fact she was a model lesson to all in the village of Grasmere for her industry and activity.

> " With objects and hopes
> Living a life of eager industry."

She was also a woman of serious thoughts. When her husband told her of his plan of sending Luke to London to better his prospects, she did not promptly refuse his suggestion, but on the other hand considered it seriously. It was indeed a difficult matter for Isabel to part with her only child. She and her husband were then old, and their son was their only comfort. In spite of all this she quietly assented to her husband's wishes. She did this, because she had such confidence in her husband, and knew, that he would not propose anything that would harm her son. At one time, however, we find she tried to dissuade her son from going. She did this, not because she was fickle-minded, or because she wanted her son to disobey his father, but because she thought her husband had lost all confidence in his own plan, as she had found him tossing about on his bed on the two previous nights, and suspected that the very thought of the son's departure would break his heart.

> " By Michael's side, she, through the last two nights
> Heard him, how he was troubled in his sleep,
> And when they rose in the morning, she could see
> That all his hopes were gone."

Later on, when a letter from a London relative came, assuring the old parents of Luke's bright prospects, she instantly made up her mind that her son should start immediately. Isabel loved her son much, but she never idolised him. For if she did, she would never have consented to her husband's plans.

But, what a sad disappointment Isabel had! Luke, in whom she had the greatest confidence brought shame and disgrace on her and on her husband. Could such a result he expected to happen to such a self-sacrificing mother as Isabel? One cannot help feeling for her. In spite of this disappointment Isabel and her husband worked on as hard as ever. But it fell to this faithful housewife and noble mother to remain alone in this world, for her husband was soon taken away from her. Isabel lived a lonely life for three or more years, and then followed her husband to the grave.

> " Three years or little more, did Isabel
> Survive her husband, at her death the estate
> Was sold and went into a stranger's hands,
> The cottage, which was named "The Evening Star,
> Is gone."

Who would have expected this sad end to the industrious and active family? Even the bright little cottage, which was called "the Evening Star" was sold and became another man's property. But what great moral lessons can be learnt from Isabel? How many women of the present day can have her as their model lesson?

J. H. H.

II.—THE ENGLISH ORIGIN.

"Bred in the bone," is a common enough saying. We all believe in the influence of what is "bred" in men. The son "takes after" the

father, and is but a "chip of the old block." As with individuals, so with peoples. Character is hereditary among nations, as it is among families. Races have, indeed, a history of the most interesting kind. Into whatever nations they may be grouped, their essential characteristics remain the same. Thus, the Frenchmen of this day are almost identical in character with the inhabitants of ancient Gaul, as described by Cæsar some half a century before Christ. The Germans are but modernized Teutons. The modern Irishman is but a copy of the Celt of a thousand years ago. It is the same with all races; their peculiar qualities are "bred in the bone."

What of the modern English? Of what race are they? It is difficult to tell. They are of any thing but "pure" blood. Indeed all the races of Europe have gone towards forming the human mixture called "Englishman." In his veins run the blood of the Celt, the Roman, the Saxon, the Dane, and the Norman. As De Foe said, there is no such thing as a "true-born Englishman." From all that can be learnt from history, the race, which in olden times held possession of England, was purely Celtic. They could not hold their country against the Romans, who conquered it, and occupied it for many centuries. But the Roman legions were recalled, doubtless leaving settlers and offspring behind them, and the country was again left to the ascendancy of the native race,—the ancient Britons. Then came the Saxons, swarming over from Jutland, from Saxony, and from the territories about the Elbe, in North Germany. They came to help the Native Britons to beat back the wild Scots and Picts, who swarmed across the border. But the Saxons liked the goodly land of England; and when they had beaten back the Scots, they set themselves down there as its inhabitants and owners. Many a stout battle was fought for the ownership of England. But fresh swarms from Jutland kept pouring into the country. The ancient Britons were beaten; they were dispossessed of the rich lands lying along the southern and eastern coasts, and of the fertile Midland counties; they were pushed back, as it were, into the mountainous, sterile and comparatively inaccessible parts of the country—into Devon and Cornwall, into Wales and the counties thereabout, and into Cumberland and Westmoreland, and the hilly parts of Lancashire and West Yorkshire. So the Anglo-Saxons settled down in the country as the English people, planting their Teutonic institutions which contained in them the germs of so much of English constitutional liberties. They were a hard-working plodding people, these Anglo-Saxons; fond of rude comfort; eating well, and drinking well; on the whole heavy livers. A solid, phlegmatic race, shrewd, practical, and sagacious; not quarrelsome, but ready enough to stand up for their "rights" when they were assailed. Thus was the Saxon element duly infused into the English nation.

The admixture was not however complete. The maritime spirit was infused into them, by the seafaring races, who inhabited the coasts of Denmark and Norway. The Danes and Norwegians came swarming upon the English coasts in their war-ships. These rude races were fond of the sea; they loved the ocean and laughed at its storms; laying their hand upon its mane, and breasting it as steed that knew its rider. It was their seafaring spirit, their maritime daring, which has made Britain what it is. The Danes and Norwegians were bigoted Pagans and hated those branches of their race, the Teutons of Germany and of England, who had been converted to Christianity. They shed the blood of priests; plundered their gold; and littered their horses in the chapels of palaces. When they had thus wasted some Christian territory, they would chant in derision, "We have sung the mass of lances; it began at dawn of morning and lasted till night." Then they launched on the deep, singing, "The force of the storm is a help to our rover's arms; the hurricane is in our service; it carries us the way we should go."

The Normans came last of all. A hard struggle it was indeed for these to blend with the already settled inhabitants of Britain. On the one hand, there were the conquered, rude and uncivilized, with little refinement but proud and defying, of a gloomy temperament; on the other, the conquerors looking down upon the natives, trying to rule the natures of a Southern nation. But we know the result. He is neither the German, nor the Frenchman, but the *Englishman.*

III.—THOUGHTS.

There are three parts of each of us with which we fight the battle of life.

The child in us, which cries to us to flee, leaving our deadly fear and peril in the night behind us.

The man in us, who calls to us to stand and face the danger; to conquer, not to be conquered by it.

The woman in us, who prays for faith.

We must all fight like soldiers—men and women and children, all alike.

We must obey orders. We must ask no questions. The answer—if we did—would tell us nothing.

We must not reason, only believe—believe.

It is the yielding to temptation which is wicked—not the temptation, or the extent to which you yield.

Nothing that you do is ever done alone. Some one other person is involved, although neither of the two may know that.

Nothing you do ends when it is done. There are deeds whose result is instantaneous and irrevocable, but whose effects are indefinitely and eternally prolonged.

These deeds can never be looked back upon without shame or sorrow—at all events, not without regret.

There is an element in human nature, far exceeding in its intensity, either love, or hate.

That element is remorse.

Sorrow is like a strong, swift current, which spreads itself out beneath one's life, clamouring for one's happiness with a thirsty sound, stretching out eager sprays with which to clutch it and draw it down, and hold it beyond one's reach for ever.

To be swept away by the current is wanton suicide.

To withdraw from it is impossible.

To stand firm is one's only chance.

One can live through these crises. To some extent one can live them down. What lies before is to live after them.

One must only hope and hope; turn one's back upon the past--lift prayerful eyes to the dim future.

Sympathy is born with people—certain people. It is conceived silently, nurtured unconsciously, born suddenly, sometimes prematurely.

Those who have it seldom know that it is theirs. It is we who go to it with open arms and open heart, fearlessly and unfalteringly, with the undaunted certainty of instinct. We cling to it, cry out to it, we spread ourselves out beneath it—all that we are, all that we had hoped to be. It says little, looks much, feels more, knows all. It is the one thing which has never betrayed our confidence; we are safe with it, and from it, and because of it.

It cannot cure, but it can comfort.

It cannot kill pain, but it can deaden it.

It is the despair of loneliness which eats like cancer into the heart of suffering. We have all Someone to whom we can go for sympathy.

IV.—VALUE OF EXAMINATIONS AS TESTS OF KNOWLEDGE.

In these days there exists a mania for public examinations. For every kind of employment, no matter what it is, whether that of a quill-driver, who has to do with dry figures all the day long at his desk or any other occupation—we need persons who have passed some educational test. In fact this mania has spread so much that there are now definite salaries fixed for persons who have succeeded in special examinations. A graduate ought to receive so much, an undergraduate so much, a non-graduate so much, and so on to the end of the chapter—of course our Mohammedan friends are exceptions to these restrictions.

There can be no doubt that in the absence of other tests for finding out the real capabilities of a man, the test of examinations is the safest we can rely upon. Knowledge we know is one of the conditions of fitness for special employments, and examinations may be one of the best means of ascertaining whether the necessary knowledge has been acquired. At the same time, it must be remembered that examination is not by any means the sole test of the possession of *real* knowledge. Of course, if by knowledge it is meant a definite quantity of book learning which has been stuffed into a student's brain in a definite portion of time, then we are right in looking upon examinations as real tests of the intrinsic capabilities of an individual. But the term happily has a wider and a more appropriate application. By knowledge is meant the mental power, which an individual has to grasp and fully to comprehend the inner nature, and the very philosophy of the subject to which he turns his attention. It is certainly very easy to obtain a superficial idea of the leading principles of a subject, or to cram into one's head in a short space of time the requisite points which are likely to be of use in an examination, but it is totally a different thing to get at the root of a subject, know its fundamental truths and above all, to be able to apply them to the realities and duties of life.

Examinations, we repeat, are not by any means the surest tests for finding out whether a student has acquired a real knowledge of a particular branch of study. We shall just notice here a few causes for the insufficiency of examinations as real tests of knowledge.

In the first place there is much that is accidental in the success which attends examinations. The real student takes care to have a fair idea of the whole subject, his is not that loose method of study by which knowledge is acquired simply with a view to creep through an examination.

He pays equal attention to all that is of real value in the domain of knowledge. On the other hand most students read as if their sole object was to secure a pass in a few public examinations. They *cram* up a few points, which are likely to appear in an examination and they often meet with success. There is no need to bring forward instances to prove this. Nothing is more surprising sometimes than the results of an examination; our expectations are entirely

frustrated, the worst student often happens to secure a better place than one who is really far better than he.

Want of self-confidence is another cause for the failure sometimes of the very best students. A sort of indefinable dread comes over many students on first presenting themselves for an examination, in spite of the efforts they have made conscientiously to acquire a proper knowledge of the subjects prescribed for it; a fear lest they should fail to obtain the approval of the examiners. This feeling acts on the nerves which have already been overtaxed by hard study, and produces a sort of tension which disables them to do justice to themselves. As a general rule, the ill prepared students are those who enter the examination room with an overweening confidence in themselves.

Sometimes many good students fail on account of the shortcomings of the examiners. The questions are couched in such ambiguous language, or in phraseology peculiar to the examiners themselves, that the very best students find it difficult to get at the real meaning. In fact it takes more time to comprehend the questions themselves than to answer them.

Very often the examiner tries to show to the poor candidates all that *he* knows about the subject instead of testing the knowledge of the students. Sometimes also the examination papers are so meagre that the candidate has no scope for the exercise of his intelligence.

V.—SCIENTIFIC EXPERIMENTS.

THE PRINCIPLE OF INERTIA.

Inertia is "the inactivity" or passiveness of matter—a want of power in an object to move, or when moving, to stop of itself. This perfect indifference to either rest or motion makes the great distinction between living and lifeless matter. To overcome this indifference, we must use force, and when we have applied force to matter we set it in motion; that is, we move it. When we move it we find a certain resistance, which is always proportionate to the force applied.

A PIECE OF MONEY ROLLING ON AN UMBRELLA.

We will first give an illustration of the trick performed by some jugglers, *viz.*, the circling of a half-crown upon a Japanese umbrella. The umbrella is turned rapidly round, and, to all appearance, the half-crown is running along the surface, but it is really the umbrella that is moving beneath the piece of money. This is an example of the principle of inertia. The experiment is performed very cleverly by Japanese jugglers. The principle is shewn in the fact that the piece of money refuses to move even while the umbrella is moving, because no force has been applied to it, *viz.*, to the money.

TO CUT A PEACH, WITH ITS STONE, RIGHT THROUGH.

Take an almost ripe peach, of medium size, and insert in it a table-knife so that the blade may be in contact with the edge of the stone. If the peach be too ripe to remain suspended on the blade it can be fastened by a thread, but only on the condition that the knife-blade remains in contact with the edge of the stone. The knife with the peach attached is then grasped in the left hand tightly and firmly, and with another table-knife a blow is struck by the right hand—a smart violent blow—on the knife, close to the fruit. If the knife has been properly inserted into the fruit, so that the shock is transmitted in the direction of the centre of gravity of the peach, the stone will be cut normally to its axis, as well as the tissue which encloses it, and moreover in a very smart manner indeed. In performing this experiment it will be well to suspend the peach over a table, and to use common knives, which are not likely to be damaged.

Many games based upon "inertia" are practised; one of them is this,—place in the midst of a certain circumference a pipe, at the upper end of which some pieces of money are placed. The pipe, when thrown at with quoits or a stick, lets the coin fall to the ground within the circle, but if the pieces must be struck beyond the circle it is necessary to avoid hitting the pipe. It is true by virtue of the inertia of matter that the particles of dust are beaten out of our clothes, every particle being in a condition of repose. When the shock of the sudden stroke puts in motion the stuff in which the particles are resting, they remain behind and at once fall down released from the clothes. When a piece of cord is vigorously flourished and then suddenly checked in the moment of its greatest impulse, the extreme end which has the greatest velocity, has a tendency to escape from the other sections, and in this attempt a noise is produced. This is the cracking of the whip. It is on the same principle that drops of water will run from the lettuce-leaves when forcibly shaken in a wicker basket. In this there is also an illustration of centrifugal force, as already mentioned. Facts of this nature may be multiplied exceedingly. A bullet shot from a rifle will go through a pane of glass and leave a round hole in it; but if the ball be thrown by the hand at a much less speed, the glass will be shivered into fragments. The flexible stem of a plant may be severed by a switch

horizontally thrown at it with great force. The velocity in the case is very high and the molecules directly struck attain also a speed so great that they separate themselves from the surrounding molecules, before they have had time to communicate their velocity to the latter.

TO PROJECT ONE OR TWO "DRAUGHTSMEN" FROM A HEAP OF THEM.

This experiment is performed by means of draughts or backgammon "men," but instead of a piece of wood another disc is used as a projectile. Build up a column of ten or twelve pieces, and with the thumb and fore-finger project the single disc violently against the pile, causing the dise to strike the column. The piece thus launched out will strike tangentially the pile in one of two ways—either it will hit at the point of contact of two discs, in which case two will be projected from the column or it will strike a single disc, in which case the single piece only will be projected from the pile, without disturbing the stability of the other pieces.

THE PLATE AND THE PILE OF COPPERS.

Put a dozen coins in a plate and propose to deposit them at one movement in the same order on the table. People, who have never tried this experiment will essay it in vain. To accomplish it, you must raise the plate about a foot above the table, suddenly depress it, as shown in the illustration, and draw it towards you. The coins not finding any support, will fall to the table in the same position as they left the plate. It is by no means an easy task that the pile of the money falls as above described without separating them. With practice and skill you will surely accomplish the task, in performing which, it is best to let the coins fall or slide off the plate upon a cloth, which is more elastic than a bare table. The cloth will lessen the shock of propulsion.

Our Special Indian Lady Contributors' Column.

I. USHA.

I saw one eve a maiden of exquisite looks,
Returning home from the school with a bag of books ;
Her fair complexion fairer than the Indian swan,
Her rosy cheeks far lovelier than the rosy dawn,
Her soft eyes sweeter than those of a wood, and doe,
Her smile as sweet as the moon in her summer glow ;
The dimple on her rosy cheeks e'en lovelier far
Than lotuses pearled with dew in the mornings are.
Her graceful gait, so stately and as true
As any step that from the green lawn dashed the dew,
Such was the maiden of fourteen summers of age,
The only child of a good man of wisdom sage,
His ways upright, his living honest was and pure,
The school headmaster in the town of Sholapoor.
My mind o'erpowered as by intoxicating wine,
By day and night I thought to make her mine,
By the consent of her sire soon were wedded we,
My soul's delight, joy of my bosom, she ;
The Cuckoo and the Bulbul sang our bridal song,
As homewards I my beauteous bride carried along.

K. SHAMA.

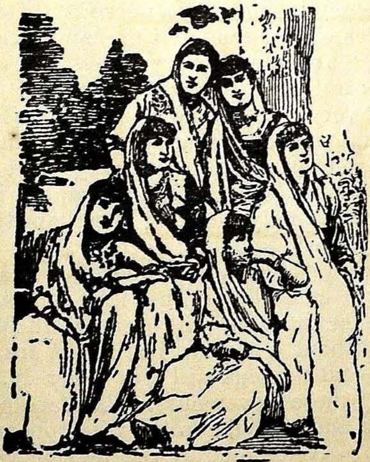
II. JOY.

Why roved ye from the soul's deep caves, Joy, I loved so well?
Why sought ye fondly other realms when mine were yours to dwell?
Why found ye pleasure in the touch of alien music's thrill
When all the chords of my heart's harp were ever at your will?
When you did play your wondrous lay, oh goddess more than fair
A magic charm vibrated through my soul as through the air?
And when you fled in sweet chagrin, my soul was lost in sleep
And caves that you did make so bright were left in darkness deep,
And in your place a sombre maid within the cells I found
Whose melancholy wail the darkness did resound.
I longed for you—you did not come, but now I know full well
You have returned, beloved Joy, to lay me 'neath your spell.

LALITA GUPTA.

Friendly Chats among Ourselves.

"AFTERWARD."



"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight,
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me;
While you hear the village children
Passing along the street—
Among those thronging footsteps
May come the sound of my feet,
Therefore I tell you, watch,
By the light of the evening star
When the moon is growing dusky
As the clouds afar,
Let the door be on the latch
In your home,
For it may be through the glooming
I will come."

The word "afterward" holds many meanings for us.

There is the *afterward* of SORROW, in which may be we can look forward to a little relief of the grief which is now overwhelming us. To-day's heavy clouds to-morrow are gone, and often the lifting of the dark pall from the bright sky throws a clearer, sweeter light around, and the grass is greener and the flowers are more brilliant. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness." Then there is the *afterward* of JOY, when perhaps we can look forward to the enhancing of our present happiness; or, enjoy our joy with a sober heart, knowing that, if God wills it, it can be turned into pain. Then, there is the *afterward* of MYSTERY. There are many things in God's word, which at the time are dark and obscure, but which the future is sure to make clear and plain. And, through these three *afterwards*, come to us the *afterwards* of HOPE, of PATIENCE and RESIGNATION, of FAITH and TRUST.

"Let us leave God alone
Why should I doubt, he will explain in time
What I feel now, but fail to find the words."

Says Robert Browning:—

There are many reasons for the present obscurity of life. One is our ignorance and our limited knowledge. We have learned merely the rudiments of life and cannot understand the more advanced and difficult things. We are all scholars in God's school, trying to read the book of Providence, which is written in a language, which we do not yet understand. As the years pass on and our experience deepens, painful mysteries vanish, hard truths are made softer and life grows clearer and more serene.

"This life is one; and in its warp and woof there runs a thread of gold that glitters fair, and sometimes in the pattern shows most sweet where there are sombre colors."

Another reason why God's ways seem strange to us is because we see them in their incompleteness. We must wait until they are finished, before we can fully understand God's intention or see the beauty that is in His thought. It is like standing before a sculptor's block and seeing him work. The work appears at first rough to us. There are no lines of beauty. Many of the strokes appear useless and ugly; but when the statue is finished, how marvellous it appears and how we admire the man's work.

Again many things appear different, when viewed in different lights. This is especially true of life's sorrows. Sometimes sorrow comes, like

a dashing torrent, threatening to overwhelm us; but often it is caught in the strong wind and falls on us as fine soft spray; or perhaps a large rock turns it aside and it escapes us.

Therefore, whatever happens, we should learn to trust in God.

"What shall thine *afterward* be, O Lord?
I wonder and wait to see
(While to thy chastening hand I bow)
What peaceable fruit may be ripening now;
Ripening fast for me."

NALINI.

Home Talks.

HOME-NURSING.

(Taken from the *Girls' Own Paper.*)

VI.—INSENSIBILITY.

THERE are many forms of insensibility, which may be caused by the action of brain, heart, or lungs being interfered with. The uneducated and ignorant describe all forms of insensibility as fits, and often seem to be rather proud than otherwise when anyone belonging to them is subject to fainting fits or to that terrible scourge epilepsy.

On finding an insensible person, first try to find out what has made him unconscious, loosen the clothing round the neck and chest, undoing any belts or buckles that may cause pressure. Then feel quickly to see if there be any bones broken, or a bruise or cut which might have caused the unconsciousness. If a blow or cut be discovered, treat it by stopping the flow of blood from a cut, and bathe a bruise in hot water. If there be no apparent and outward cause to render the patient insensible, get him placed on to a bed or sofa and keep him as flat as possible, and send for medical aid. Should he recover consciousness, do not allow him to talk, but keep him quite quiet until the doctor arrives, and abide by his instructions.

If an unconscious person be found out of doors, try to find out the cause of insensibility, place the patient in as comfortable a position as possible, then seek aid to get him carried to the nearest house, as, except a child, it is well nigh impossible to lift or carry an unconscious person single-handed, and the attempt might cause very serious results.

Apoplexy.—In an apoplectic fit, which is to be more feared for thick-necked, short, elderly people than for thin ones, the patient will suddenly lose consciousness, the pupils of the eye dilate unequally, and the breath comes in laboured gasps, with a sort of exaggerated snore with each expiration; the cheeks are puffed out, and the arms, if raised, will fall helpless. Place the patient in a reclining position with the head slightly raised, loosen all clothing round the neck and waist, and apply hot water bottles or hot flannels to the extremities. Never be persuaded to try to force brandy or whisky between the patient's lips, as no food should be given by the mouth, for fear of choking him. Medical aid should be sought at once.

Epilepsy.—Many persons have a tendency to epilepsy without actually having epileptic fits. This tendency is shown by a nervous twitching of the muscles which renders the hands incapable of holding anything firmly; neither can the patient control these nervous twitchings in any way, and very often he will be very depressed and will move about wearily when obliged. A person subject to epileptic fits may have one at any time, and when he is apparently in good health, but the early morning is perhaps the time when they most frequently occur. The patient will be seized suddenly with the fit, sometimes a scream will come before he falls unconscious, and at other times he will become unconscious and fall without a sound. The hands are always clenched, and the legs will jerk violently. Never try to stop these movements. The face becomes very livid and a slight froth will appear round the mouth. If standing by the person who is in the fit, catch him as he falls, lay him flat, raising the head with the left arm, undo anything in the shape of collar or neck-band, and push something hard between the teeth to prevent them injuring the tongue. After a short time the patient will recover consciousness and will know nothing at all about what has happened, and will probably want to go to sleep, or will get up and walk away. If he should wish to sleep do not prevent him, but it is not wise to allow him to sleep for any length of time, nor should he be left to himself. Anyone with a tendency to epilepsy should lead a quiet regular life and should not be treated as an

invalid, but a person with that tendency, however slight, should be under a doctor's care, and his treatment at whatever inconvenience should be faithfully carried out.

Concussion of the brain is caused by a blow on the head, or by falling from a great height and landing on the feet; this sends a severe jar right through the whole of the nervous system. Concussion of the brain might be severe or slight. If the former, the brain substance is bruised, and the patient may lie unconscious for days, breathing heavily, much like a person seized with an apoplectic fit. Loosen all clothing likely to cause any pressure, keep hot-water bottles to the feet and ice or cold water bandages to the head. With a slight concussion, the patient will be in a semi-conscious state, and if spoken to will probably answer quite sensibly. Sickness as a rule ensues, and the patient will gradually come to himself. Never try to give the patient any food by the mouth when he is unconscious, as he will be unable to swallow. Should a child when playing strike his head, and suffer from slight concussion, keep him very quiet and let him sleep; it is a great mistake to try to rouse him. After the shock of the blow nature calls out for rest.

Fainting is caused by the failure of the heart's action, thereby causing an insufficient flow of blood to the brain. This may be due to a shock, hunger, excessive fatigue, sudden pain, hæmorrhage, or vitiated air. The signs of fainting fits are sudden pallor, parched lips, a clammy feeling in the hands, closed eyes, giddiness, and trembling. If a person faints in church or in a theatre, bend the head towards the knees, loosen all clothing round the neck, and the patient will probably recover consciousness. Some stimulant in the way of tea, coffee or hot milk may be given with advantage. Another method of bringing a person round when fainting is to place the patient flat, loosen any clothing that may cause pressure, and should there be a slight gurgling in the throat, raise the head for a minute. If a very long faint, a handkerchief dipped in very cold water, and struck across the chest will often cause the patient to revive. If fainting be due to heart disease, artificial respiration would have to be resorted to, taking care to stand well away from the patient, so as to give him as much air as possible. If due to hunger, be very careful not to give too much food at once—hot milk, or soup in small quantities and often, until the patient can sit up without aid, then a little solid food may be given.

If the fainting fit be due to hæmorrhage, the flow of blood must be stopped, and some stimulant should be given to the patient.

Our Needlework Column.

DRAWN THREAD WORK.

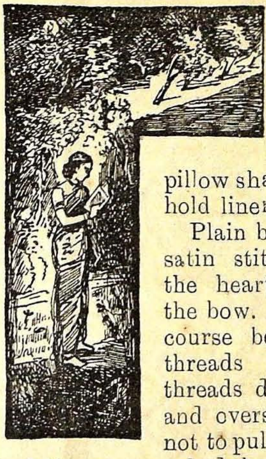


FIG. 1.—A novel and artistic method for working Initials, Monograms, Crests, etc. Most effective for pillow shams, sheets, and household linens of all kinds.

Plain buttonhole stitch, little satin stitch dots for outlining the heart, and satin stitch for the bow. The initials must of course be worked before the threads are drawn; three threads drawn, and three left and oversewn. Be very careful not to pull the threads on which the letters are worked, but cut them closely and neatly up to the lettering. The linen enclosed by the bow is drawn and worked to match interior of heart.

FIGURE 1.

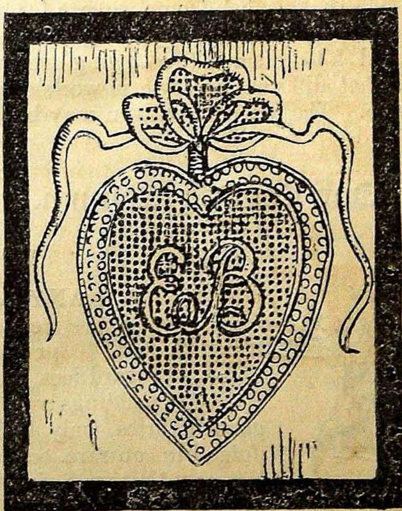


FIG. 2.—A charming border design 4 inches deep, suitable for an afternoon tea cloth, etc. The alternate fillings of interior of design consisting of drawn work, with a little darned pattern; and drawn work with a centre worked in thick satin stitch. The buttonholing and satin stitch look very well worked in coloured silk.

FIGURE 2.

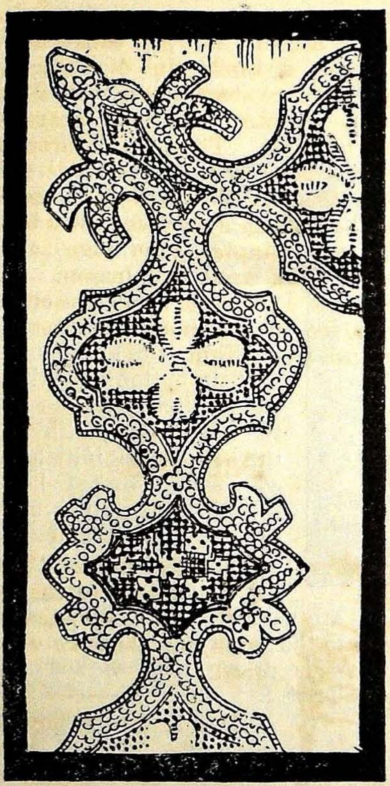


FIGURE 3.

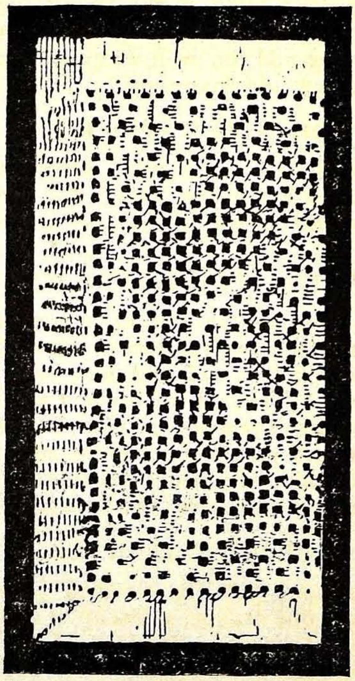
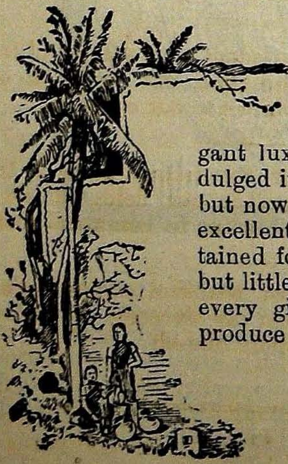


FIG. 3.—In this handsome square for which no traced design is necessary, four threads are pulled and four left and the sewing over which is somewhat different in style is worked on the right side. The darned pattern may be easily followed by glancing at the illustration. The square is worked on 260 threads each way. This design may be utilised for bedspreads, cushion covers, chair backs, etc., and looks very well when used over a colour.

Our Cookery Column.

ICES.



MANY of my readers probably regard ices and ice-puddings as extravagant luxuries, only to be indulged in on rare occasions; but now that such simple and excellent machines can be obtained for making them, with but little trouble and expense, every girl should be able to produce them just as easily as any other pudding.

GENERAL DIRECTIONS FOR MAKING ICES.

Place the mixture that you wish to freeze in the ice-pot. Stand the pot in the ice-pail, put in the mixing-fan and cover. Then proceed to fill up the pail around it with the freezing mixture—roughly pounded ice and salt, in the proportion of one part salt to three of ice. Leave it thus for a few moments, then put on the handle and work briskly until it is frozen. Take out the mixing-fan, put on the closely-fitting cover, place a strip of blanket over the freezer, and leave until required for use. Take out the wooden peg, so that any water may drain away, and, if necessary, fill up with more ice and salt. Our illustration shows a double freezer, in which two kinds of ice can be frozen at one time. One of the ice-pots is already in the pail, the other is at the side, showing the various parts, mixing-fan, etc.

To be successful it is necessary to be accurate.

LEMON WATER ICE.

Put half a pound of loaf sugar and one pint of water into an enamelled iron stewpan and boil it to a thick syrup, which will be in about fifteen minutes. Leave the syrup until quite cold, now add the strained juice of the lemon (using one large or two small ones). Freeze for fifteen minutes, then add the well-whipped white of a large fresh egg and freeze until firm.

ORANGE WATER ICE

Is made in the same way, substituting the juice of half a lemon and that of one large juicy orange in place of the lemon-juice in the former recipe.

PINEAPPLE WATER ICE.

Into a stewpan put a tumbler and a half of cold water and three-quarters of a pound of loaf sugar, bring to the boil, and then let it boil for ten minutes. Take off the fire and add to it half a pound of fresh pineapple, freed from skin and finely chopped with a silver knife, and the juice of a small lemon strained. Mix thoroughly. Rub through a fine hair-sieve and then freeze.

PEACH WATER ICE.

Into a bowl put the strained juice of two lemons and one orange, a teacupful of the syrup from a tin of peaches, and four of the peaches rubbed through a fine sieve. Now add a syrup made by boiling three-quarters of a pound of loaf sugar with a pint of water for ten minutes. Mix well and then freeze.

Apricot water ice is made in the same way, substituting apricots for the peaches.

VANILLA ICE CREAM.

Well whip three perfectly fresh eggs. Put a pint of milk and two ounces of loaf sugar in an enamelled iron saucepan, bring it to the boil and stir until the sugar has dissolved, take off the fire and, when it has cooled a little, stir it into the whipped eggs. Turn it into a jug, stand the jug in a saucepan of boiling water, and stir continually until it becomes of the consistency of thick cream. Set the custard aside until cold, then add a flavouring of essence of vanilla, stir it well in and then freeze.

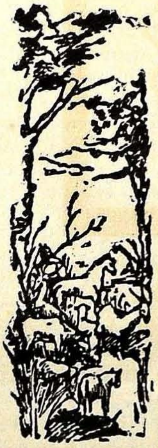
STRAWBERRY ICE CREAM.

Remove the stalks from a pound of ripe sound strawberries, and then rub them through a fine hair-sieve, add to them four ounces of castor sugar, and a dessertspoonful of strained lemon-juice, mix, then add a teacupful of whipped cream. Mix thoroughly and add a few drops of cochineal to make it a pretty pink. Freeze in the usual way.

A DELICIOUS ICE PUDDING.

Drain the syrup from a small tin of pineapple chunks, put it into a stewpan with three ounces of loaf sugar, a tumblerful of water and the pineapple cut into small pieces, boil all together for fifteen minutes with three-quarters of an ounce of isinglass. Then rub it through a fine sieve into a bowl and set until it is cold, then whisk in the pint of whipped cream for half milk and half cream if economy must be studied, Beat for five minutes, then turn it into the freeze and work until half frozen. Mix with it a quarter of a pound of small preserved fruits. Turn the ice into a mould and set it in the freezer until frozen firm.

Varieties.



ONE of the most fatal temptations to the weak is a slight deviation from the truth, for the sake of apparent good.

It is in vain to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back on one-half of the world.

We are born in hope; we pass our childhood in hope; we are governed by hope through the whole course of our lives; and in our last moments hope is flattering to us, and not till the beating of the heart shall cease will its benign influence leave us.

The perfection of wisdom and the end of true philosophy is to proportion our wants to our possessions, our ambitions to our capacities.

The happiness of the human race in this world does not consist in our being devoid of passions, but in our learning to command them.

It is one of the most beautiful compensations of this life that no man can sincerely try to help another, without helping himself.

What has been done for and by Indian Ladies.

MALAYALEE GIRLS.

THEIR HIGHER EDUCATION.

[*By a Malayalee Lady.*]

It was in 1866 that the subject of female education first came up for any serious consideration by Government, and it must be confessed that the results of these forty-one years are not very satisfactory. Of course year after year there is progress, but it is slow and uncertain. This is best explained by the social restrictions among the Hindus, especially among the Brahmins, who are perhaps the most advanced among the different castes of India. The system of early marriage is a strong barrier, and this barrier is nowhere more strong and more particularly laid down than among the Brahmins. Reporting on Public Instruction for the year 1889-90 Dr. Duncan was forced to admit that "much of the money spent on female education is practically thrown away in consequence of the early age at which girls are withdrawn from the school. The little learning acquired in the elementary standards becomes less when the girl is by social custom withdrawn from school at the age of ten, and by the time womanhood is fully entered upon only the merest vestiges of it remain." What was true seventeen years ago is true even to-day; most of the girls are taken away at the age of ten, and in many cases earlier, and once out of the school, and that too before they have a taste for learning which might be expected to keep them in touch with books, they fast forget what little they had known, and, as Dr. Duncan so well expresses it, by the time womanhood is entered upon only the merest vestige of it remains.

Though, as a rule, among many families, girls have to be withdrawn at a very early age, yet there is nothing that prevents Malayalee girls from studying in the schools for a longer time. They are not married so early as eight or nine years old. They have not, as soon as married, to face the mother-in-law and sister-in-law; and in many cases the Malayalee girl has not to be initiated into the secrets of cooking and managing. She has always some old woman in the house; she has her *karnavan*, and for all practical purposes she is only a member of the house and need not know how it goes so long as she has her meals in time and her conveniences attended to. This is not the case generally with other caste girls, who, as soon as they are married, are carried away to their husband's houses, where, amidst new faces and new surroundings, they have to pass their days. They have new people to fear and obey; they have new customs to observe and act up to; in fact, they have to forget what they were. It is only when they have become mothers, or when they live separately with their husbands, that they find they have any little range of independence; but by this time they care more for the savings of the house than for their A. B. C. Among Malayalee girls, too, in some cases, this is the case. Their husbands take them away to the places where they are employed and they have to manage a house, to understand and assume the responsibilities of a house-wife; and naturally they might not be able to devote any time to studies. But these are only exceptions. The major portion of our girls are born, bred and live and die in the same house, beneath the same roof; and of these it is possible that something could be made by way of higher education. They could, until they attain a marriageable age, study in any school without any prejudice whatsoever; and as soon as they have attained that age, they are not, like the Brahmins, bound to go away and live with their husbands. It is their choice, or rather the choice of their *karnavans* whether they are married at once or not. As it is, many of them are not married immediately. They wait until they can find whom they consider a deserving person, and this not unfrequently extends to a year or two. By this time, with a careful and good system of education, they could have appeared for Matriculation; or might be studying in the Fourth and Fifth Forms, a stage when they might be really expected to know the worth of what they read. They would have, by this time, reached a stage when they would have acquired a taste for reading, and with that enthusiasm common to youth, work it up to pass the examination; and once they pass the Matriculation, they could easily go up for their F. A., and their *karnavans* themselves, from whom perhaps any objection to further continuing it up may be feared, would be anxious that they should shine forth in the world. By this time, I allow, they might have been married; may be that they might have children too. But being in a joint family they do not and need not know the thousand and one cares of family life. They can still live and move in that house as if they were children yet; and, therefore, they could devote all their time to their books.

But there would be one great difficulty, and that not of the ordinary kind—want of female teachers of sufficient age, standing and character. This is a difficulty that confronted Mr. Grigg as early as 1880. "The employment of male teachers," he wrote, "has the great disadvantage of checking the tendency of permitting girls to remain at school after they have come to a marriageable age." Unless female teachers of ability and character are found, respectable *tarwads* will not send their grown-up girls to Schools and Colleges; and surely husbands will never allow their wives to be disciplined by others of their own sex. If only female teachers are available, and proper institutions established in Malabar, in less than ten or twelve years Malabar can boast of many a female graduate, telling the bright little stories of Grimm or Anderson to their young children playing at their knees, or translating the startling adventures of a Robinson Crusoe or Baron Munchausen in a happy house.

LADY MINTO'S NURSING ASSOCIATION.—*A General Meeting.* The following extracts are from Notes presented by Mrs. E. Davies, the Chief Lady Superintendent, at the Meeting held at Viceregal Lodge, Simla, on the 6th instant on the progress and working of Lady Minto's Indian Nursing Association:—

The general progress of the Association up to date may be described as extremely satisfactory. The favourable reception accorded to the movement from the first has been well maintained, and has aroused a

healthy interest in the various Provinces where Branches have been and are being formed. Travelling concessions have been most generously granted on the main railways throughout India, including the subsidiary lines in Eastern Bengal and Assam—enabling Nursing Sisters to travel 1st class at 2nd class rates. Similar concessions have been obtained from the Rivers Steam and India General Steam Navigation Companies allowing the Nursing Sisters in Eastern Bengal and Assam, to travel by their steamers at half the ordinary fares in force from time to time on the different services.

Special rates have been granted to Regiments, British and Indian, firms, and other civil bodies, on payment of a lump sum annually. They are as follows:—

(1) All the legitimate members of a subscriber's family. (Subscription being Rs. 10 per annum for incomes of Rs. 500 and under and Rs. 20 per annum for incomes above Rs. 500.)

(2) Members of any recognised firm shall make an annual subscription of Rs. 50, and whose numbers do not exceed Rs. 15.

(3) Officers of a British Regiment whose Regiment shall make an annual subscription of Rs. 100 and Rs. 50 in the case of an Indian Regiment, and whose numbers do not exceed Rs. 15. Over that number, in all cases, Rs. 5 per head per annum. Names of such members to be submitted annually, when subscription is paid to the Provincial Branch.

The Financial Statement presented by the Honorary Treasurer was most satisfactory. The sum of Rs. $3\frac{1}{2}$ lakhs has already been invested as an Endowment Fund. A grant of Rs. 70,000 from the Funds realised by the Minto Fancy Fete was recorded, also a donation of Rs. 10,000 from Her Highness the Maharani of Jaipur.

Since January five Nursing Sisters have been selected in India, two of whom have received their entire training in this country; one is Australian trained, and the remaining two received their professional education in England. Three are already working at their respective centres. In addition ten Nursing Sisters have arrived from England since the beginning of the year and have been attached to the various Branches, where they were most needed. In October our staff will be increased by ten more nurses.

[Branches have been formed and nurses supplied in the following Provinces:—Punjab, N. W. Frontier, United Provinces, Baluchistan, East Bengal and Assam, the Central Province and Rajputana.]

Communications have also taken place with reference to the formation of a Branch in Burma, but, so far, nothing of a very definite nature has been settled.

The question of incorporating Lady Ampthill's Institute with Lady Minto's Indian Nursing Association was considered at a meeting held in Madras, but it was resolved not to amalgamate, on the ground that the conditions in Southern India were very different from those in Northern India, and also on account of the great distance from Simla.

THE GOVERNMENT ENCOURAGEMENT TO FEMALE EDUCATION.—The liberal grant to the proposed Mahomedan Girls' School at Aligarh once more proves the willingness of the Government to co-operate heartily with all sincere efforts in spreading female education. We have noticed with sincere gratitude similar readiness on the part of Government to help the cause of female education both in Eastern and Western Bengal. Several Girls' Schools have received increased grants from the Government of both the provinces. There has been only one remarkable exception to this generosity of Government. Considering the generous policy of Government towards female education, its unsympathetic attitude towards the Bethune College, which has been evident for some time, is really unaccountable. The Bethune College is a Government institution. It has special claims on the Government. It is the only first grade College for the education of women throughout British India. It has done much to further the cause of female education in this country. It must be thankfully admitted that for many years past the Government has maintained it at a great cost for a handful of girls. But now that the scope of its usefulness is rapidly widening, and the number of girls availing of the advantages offered by the institution is increasing, the authorities are showing an inexplicable indifference. Since the beginning of this year there has been a large increase in the number of both day-scholars and boarders, so much so that admission was to be refused to many in both the departments. It would be a matter for regret even if one girl had to be sent away for want of accommodation. We cannot yet afford even the show of rebuff to girls desiring education. The authorities ought to make prompt and ample arrangements for the growing needs of the institution. If we are not mistaken it was more than two years ago that a plot of ground was specially acquired for the extension of the Bethune College; and we cannot understand why the proposed extension of buildings has not yet been effected. The institution is also in urgent need of more teachers and educational accessories. Considering the present generous policy of the Government towards female education, we will confidently hope that the need of the premier institution for the education of women in India will receive prompt attention.

THE HINDU WIDOWS' HOME ASSOCIATION, POONA.—Monthly Report for July 1907.—1. Mrs. Parvatibai Athavale was not well and she could not commence her work till almost the end of July. She has now gone to Ahmednagar and will work there for about a month.

2. A meeting of the managing committee was held during the month, so also a meeting of the Ladies' Committee.

3. Mr. Javadekar of Mahbubnagar sent thirty rough blankets or ghongdis for the use of the inmates and Mrs. Sindhubai Gharpure of Satara sent sweetmeats for distribution.

4. One hundred and one people visited the Home during the month, there being 36 ladies, 61 gentlemen and 4 students. Of these 65 came from Poona, 14 from Bombay, 8 from Berars, 5 from Konkan, 4 from the Carnatic, 3 from the Nizam's Dominions and one from Madras. Special mention must be made of the following ladies and gentlemen who kindly visited the Home. Mrs. McPherson, Miss Reynolds, Sister Rosa Beatrice, Mr. and Mrs. Ali Akbar, Prof. Wodehouse, Rev. R. Traill and Rev. Father Elsvin of Poona, Shrimant Sirdar Biwalkar of Alibag, the Hon'ble Mr. Vithaldas D. Thakersi, Shet Dharamsi

Morarji Gokuldas and Mr. and Mrs. Krishna Rao Balwant Wagle of Bombay and Hon'ble N. Subba Rao of Madras. These lades and gentlemen have to be specially thanked for the special trouble they had to take on account of the badness of the road owing to the unsually wet season.

5. The following money contributions have to be specially noted. Rs. 101 from Shet Dharamsi Morarji Gokuldas and Rs. 105 from R.B.K.B. Marathe of Poona.

6. The total number of contributors during the month was 175 while their contributions amounted to Rs. 838.

Hingne Budruk, 12th August, 1907.

KASHIBAI DEVDHAR,
VENUBAI NAMJOSHI,
Secretaries.

The Alexandra Native Girls' English Institution fully maintained last year its reputation as an efficient and successful school for girls. It had 133 pupils on its rolls—101 of whom were Parsis, 27 Hindus, 2 Mussalmans, 2 Israelites and 1 Portuguese. Of the ten pupils sent up for the Matriculation, six passed—Misses Setna, Thakar, Mankar, Dalvi, Khareghat, and Mistry. Five of these are now reading for higher examinations. The Drawing Class made satisfactory progress, and of the two pupils sent up for the Trinity College Examination in Music one passed with honours. It is the practice of this Institution to get the pupils thoroughly examined in all branches of the studies at the close of the year by independent examiners. The reports of these examiners were generally very flattering. Care is taken to see that the pupils speak only in English in class and at play-time. Miss Sharp, as a result of her examination, reported that the elder girls, with whom she conversed, "spoke very correctly." The Institution received during the year donations aggregating nearly Rs. 2,000.

The new Anglo-Vernacular Girls' School at Hyderabad, Sind, has not been many years in existence. The successful work done hitherto is not only creditable to the staff, but is full of hope for the future. The number on the rolls rose last year from 58 to 110. The charging of fees has been found to be no bar to the expansion of the school. The number of girls studying English is 46.

FEMALE EDUCATION AMONG THE MAHOMEDANS.—Nothing proves the backwardness of the Mahomedan community in India more clearly than the little progress which female education has made in their midst up to this time. It was with a view to popularise female education among the Mahomedans that Mr. Theodore Morrison, when he was yet the Principal of Aligarh College, made a proposal to establish a School for Mahomedan girls at Aligarh. The Aligarh College has done much to spread education among our Mahomedan fellow countrymen; and a Girl's School at Aligarh with Mrs. Morrison at its head might not unlikely have done for Mahomedan female education what the Aligarh College is doing for the education of Mahomedan boys. Unfortunately Mr. Morrison did not stay to carry out his proposal and nothing was heard of it since he left India. We are exceedingly glad to find that the project was not altogether given up. It is now announced that the United Provinces Government has made a grant of Rs. 15,000 for the building of a Mahomedan Girls' School at Aligarh and offers a further grant of half the cost of the maintenance of the school up to the maximum of Rs. 250 a month. The Begum of Bhopal also has made a grant of Rs. 5,000 for preparing special text books for girls. We hope the School will be opened at an early date.

Her Highness the Maharani of Jaipur has generously given a donation of Rs. 10,000 to Lady Minto's Indian Nursing Association. His Highness the Maharaja in a letter to the Private Secretary to the Viceroy writes as follows:—Her Highness expressed her earnest desire to be allowed to identify her subscription with institutions which relieve the poor and suffering in England and India. In England her endeavours to that end have at last been successful and Her Majesty the Queen-Empress has very kindly accepted her offer of one lakh of rupees and has graciously consented to distribute the sum to such institutions as are deserving of sympathy and support. When I was leaving Jaipur for Simla Her Highness desired me to obtain Her Excellency Lady Minto's kind permission to place a sum of Rs. 10,000 at her disposal for the Nursing Association which in Her Highness's opinion is deserving of every help and encouragement.

HINDU WIDOW RE-MARRIAGE.—On Tuesday last, the 12th inst., the marriage of a Kulin Hindu widow was solemnised in Calcutta, under the auspices of "Bidhva Bibaha Samiti," the office of which is located at 19, Peary Charan Sircar's Street Calcutta. The bridegroom, Baboo Kripa Nath Mukerji is the son of Baboo Hari Das Mukerji of Gondalpara, and the bride is the daughter of Baboo Nagendra Nath Banerjee of Chandranagore.

A ZENANA SCHOOL IN HYDERABAD.—We are glad to learn that with the help of Accountant-General Hydari's wife, Mrs. Hydari—a lady of great refinement and culture—Mrs. Walker has started a Zenana school in Hyderabad with ample precautions and satisfactory arrangements for *purdah*, so that the nobles of Hyderabad may have no hesitation in sending their *purdah nashin* daughters and sisters to the school. Both ladies are working hard at making the institution a success and Mrs. Hydari has undertaken to superintend the work. This, we regret to learn, has stirred the bile of such worthies as can neither themselves do anything nor let others do so. They are trying to prejudice the minds of the people by a thousand and one means. It is, however, to be hoped that the organisers of the institution will persevere in their efforts and that the school will outlive the misrepresentations of ignorant fanatics.

A STRANGE CASE OF SATI.—A goldsmith by name Lallu Mal, residing at Malewara Street, Delhi, died a month back and left behind a young widow, who proved herself a true consort to her lord. On the night of the 23rd ultimo, as she could not overcome the pangs of eternal separation from her husband

the poor widow met with her death very bravely under tragic circumstances at 10 P. M. She tied herself with rags of torn pieces of cloth and bolted the door of her room from inside. She then besprinkled her clothes with kerosine oil and laying herself down on the roof, set fire to her clothes. In the morning she was found transformed into ashes.

WIDOW-MARRIAGE IN N. CIRCARS:—On the morning of the 28th ultimo, a widow-marriage was performed at Berhampore in the bungalow of the Rajah of Dharakota. The bride is a Niyyogi virgin widow, 18 years old; and the bridegroom is Mr. Uppuluri Venkateswar Row, aged 28, now in the service of the Rajah of Dharakota. The bride was an inmate of the Widows' Home, Rajahmundry. The marriage was well attended; and a few Brahmin ladies were also present. The District of Ganjam is to be congratulated on the rapid advance it is making in matters social. Mr. Veeresalingam Pantulu was present on the occasion and the good people of Berhampore took this opportunity of presenting him with an address.

The Widow Marriage Act anniversary was celebrated in Bombay last month in the Prarthana Samaj Mandir under the presidency of Hon'ble Mr. Justice Chandravarkar, M.A., LL.B. Speeches were delivered in English by Messrs. L. A. Shaha, M.A., LL. B, D. G. Dalvi, M.A., LL. B., and K. M. Javeri, M.A., LL.B. It was largely attended, ladies also forming part of the audience.

FAREWELL ADDRESSES.—On Wednesday evening the teachers and pupils of the American Baptist Telugu Mission Girls' School, Tondiarpett, presented a farewell Address to Mrs. Jessie Martin, Superintendent, American Baptist Telugu Mission Girls' Schools, in the school premises, on the eve of her departure to take up a new appointment as matron of the Stanes' High School, Coimbatore. A similar Address was also presented to her by the teachers and pupils of the Washermenpettah American Baptist Mission Telugu Girls' School on Monday.

Miss M. R. Adenvalla has passed with honours the Intermediate Division of the Musical Knowledge Examination, for the Bombay Centre, of the Trinity College of Music. Miss G. Moos and Miss J. Shroff have passed the Junior Division.

We are very glad to announce that the Rajah of Pittapore has given a scholarship of the value of Rs. 4,000 to Mrs. Kamalakar, L. M. S., of Madras, to continue her medical studies in Europe. She is said to have applied for it on the suggestion of the Hon'ble Mr. J. N. Atkinson of the Board of Revenue.

A young Mahratti woman with ornaments on, while coming to Nagpur by the road, was caught by a Police constable, who took advantage of her helpless condition and pursued her with a bad motive. The woman at once despatched the constable with a sword, and made good her escape. Great sensation prevails in Nagpur.

THE NATIONAL MISSION SOCIETY.—The first anniversary of the local branch of this institution was celebrated in the B. G. M. Girls' High School on Saturday evening with Rev. S. Chandran in the chair. Rev. P. Sengle and Rau Bahadur G. T. Vurghese made short speeches.

Miss K. Janaki, a Tiyya lady Matriculate has recently been entertained as a clerk in the Tellicherry Post Office. This is the first time a Malayali lady has joined the Postal Department.

THE NATIONAL INDIAN ASSOCIATION.—In response to the appeal for building funds for a Home Education Class, made by the President of the National Indian Association, His Highness the Maharajah of Travancore has been pleased to grant a donation of Rs. 300, Maharani Lady Gajapati Rao, Rs. 500, and the Rajah of Kallikote, Rs. 100.

On Friday evening there was a big gathering of Indian Ladies, Brahmos and Hindus alike, at the house of Dr. Nilratan Sircar to meet the mother of Babu Bhupendra Nath, the editor of *Yugantar*, who has been sent to Dutta Jail for his writings.

A TRAVANCORE PENSION.—A correspondent writes:—H. H. the Maharajah has been pleased to grant a life pension of Rs. 40 a month to Amrathe Ammal, widow of the late Mr. Vedadridasa Moodalliar, retired Judge of the Travancore High Court. This is one of the many instances of His Highness' magnanimous disposition.

News and Notes.

EDUCATED WOMEN.—THEIR USE IN THE WORLD.—It is now a good many years, says a writer in *T. P's. Weekly*, since the Girton girl and her spectacles made a harvest for the people who had to furnish weekly instalments of jokes to the various papers. The eternal verity of the *tout 'casse, tout passe* philosophy was recently brought very strongly home to me as I fingered over, in a waiting room, a last year's volume of a comic journal. There was not a single allusion to spectacles or Greek, and that notwithstanding that the suffragettes were very much to the fore both in illustration and letterpress. True, in many cases the perennial nature of some jokes made reminiscence unavoidable; the story, for instance, of the woman who proclaimed from a platform that she wanted a vote because she wanted to have a personal interest in the children of the poor, and to exemplify in act what she had protested in words, she soon afterwards called towards her a grimy, neglected-looking little girl and asked her what was her name and where she lived. Of course, my readers have seen the answer. "Please, mamma, I'm your little daughter." I only mentioned it because I remember an illustration of the Girton girl leaving a school which had numerous little heads looking out of the window. There was a board proclaiming some such nonsense as "School for the study and development of the maternal instinct." The Girton girl, of course,

carried a pack of books as big as herself, each having a title relevant to children, their understanding and upbringing. She, as may be seen, meets her little sister, and the end is just like the woman suffragist story. I wonder in twenty years' time on what kind of a woman will the joke be hung afresh? . . . . From being a butt for ridicule and unkind criticism, the highly-educated girl is every day becoming more recognised as a valuable social asset. And this is largely due to the commonsense of the girl herself. To be quite fair all round, the early Girton girl took herself over seriously. She was something new, and she forgot that the new, even in its most modest aspect, always seems an exaggeration to those who value the old; then there was, also, the pose of contemptuous indifference to everything outside the professions. As the years rolled on she found that the conservatism raged round the doctor, the lawyer, and all the others were not to be knocked down by blasts from girlish lips, be they ever so loud or so strong. She also found that the schoolmaster or the schoolmistress went abroad from Girton and Newnham, and that degrees could be gained by girls who had not incomes, and who could not afford to remain waiting on the threshold of the professions. Girl M.A.'s and B.A.'s became too plentiful to be wondered at; the shrine of exclusiveness and originality got broken; they became absorbed in the workaday crowd, where to be forgotten and ignored is the usual run of things.

But to be forgotten and ignored is not to be unfelt. Gently and unobtrusively during these latter years the High School or College Girl has made her way. When one thing failed she took up another. If she could not find work as a doctor she put her brain into some special form of nursing, hygienic, or even "beauty" work; if her taste for architecture could find no profitable outlet she set herself to perfecting the art of tracing. If no one wanted her as a professor of Greek, she found that her knowledge need not be entirely lost as long as learned people wanted secretaries. And so on and so on, until she reached a bed-rock of complete practicability and proved to everyone that it was ignorance, and not learning which made incapable women workers. It seems a fairly obvious statement, yet who can deny that it took a long time to fix it in men's heads? Even still there are those to be found who believe that the girl who can only spell indifferently, and whose grammar is a matter of ear, is the best to be found in the way of a clerk. But a very great light is breaking in on the matter. I was told a few days ago by the manager of an establishment where applications are often made for secretaries and clerks that a most frequent request is: "Get a girl with a good education, whatever she charges. So-and-so has a girl who runs his whole business for him;" or "I say, try and send me a lady. You know what I mean—has been to a good school and all that, and knows how to be serious. So-and-so has a secretary who can correspond in French and German, and he says she is worth half a dozen ordinary clerks." But perhaps it may be considered little of a boast to say that our lady M. A.'s and B. A.'s are steadily gaining appreciation in commercial circles. I don't think so, it tells well all round. Very few lives can be passed on pinnalces, and that the highly educated woman has realised that and is ready to bring her wit and intelligence into all work that offers is one of the brightest signs of the times I know. It will help to raise the standard, and by degrees must tend to eliminate the crowds of the unfit and ignorant, who of late years have done so much to deteriorate both price and quality where woman's work is concerned.

Miss Georgene Faulkner is called the "story lady" by school children in Chicago. She is engaged in a second year of vacation work as a visitor to the summer schools and as a relater of fairy tales and stories of patriotism. She is a Chicago girl, a graduate of the public schools, of Kenwood Institute, and of the Chicago Kindergarten College. She has been director of the kindergarten class in Kenwood Institute, and beginning in 1902 spent three seasons in Brooklyn as director of playgrounds.

Mrs. Lucy S. Noble, of Detroit, Mich., has travelled fifty thousand miles since last October and has visited thirty-five countries. She is a widow of middle age, with abundant means to gratify her desire to see strange countries. She travelled alone, hiring interpreters and guides as she needed them. Although she visited places where no white woman had gone before, she never fell into danger and no accidents befell her.

Dr. Gertrude Stanton, of Minneapolis, the only practising woman optician in Minneapolis, was the sole woman delegate to the national convention of opticians that was held in Kansas City during the first four days of the past week. She has been honored, moreover, in that she was requested to lecture at the convention on optical legislation, showing why laws are essential and licenses necessary before any one should be allowed to practice. In many States licenses are not required.

Miss Helen Tredway of Dubuque has won the second matriculation Bryn Mawr scholarship for the western States. The examinations were participated in by one hundred and fifty girls from Pittsburg to the Pacific coast. The majority were girls of eighteen or nineteen years of age, who have had the advantage of preparatory schools. The young Iowa girl who won the second honors, including a $ 200 scholarship, is the sixteen-year-old daughter of Mrs. Marian McC. Tredway of Dubuque, one of the best known and best liked club women of Iowa.

Mrs. J. N. Southworth, a clerk and stenographer on the Boston Custom House force, is the only woman authorized to act as inspector. When a woman passenger is suspected of attempting to smuggle goods, Mrs. Southworth is called upon to make such search of the person as may be deemed necessary. Her experience has been such as to inspire the belief that the women passengers, who enter at the port of Boston are the most honest that land in this country. She has been on the Custom House force for twenty-one years.

Mrs. Helen Philleo Jenkins of Detroit was the guest of honor at a dinner given on her birthday recently, by her daughter, Mrs. Hinton E. Spalding.

The house was beautifully decorated. Mrs. Jenkins received many congratulations, gifts and flowers from friends and from societies of which she is a member. The ladies of the Woman's Alliance of the First Unitarian Congregational church sent a basket of beautiful pink June rosebuds. Mrs. James Arthur sent a large bouquet of white flowers with streamers of yellow ribbon, the equal suffrage colour. Long life to Mrs. Jenkins.

Miss Elizabeth S. Colton of America, who is mistress of forty different languages, including Pali, Avestani and Syriac, and whose brilliant lectures have already made her famous in Berlin, has come to India for the purpose of studying the religions of India and Oriental literature, for which she is eminently fitted, having had exceptional preparation for this trip. She studied the Semitic languages with Professor Sanders, of Yale University, finishing the course of Hebrew, Arabic and Assyrian.

Miss Helen Pearse, who had her training at St. Bartholomew's hospital (London), and is now matron of the great northern central hospital, has been appointed superintendent of the many nurses engaged by the London county council in the schools.

Miss Adelaide Hascom, a Seattle artist, won the $500 prize offered by the Alaska-Yukon Pacific exposition management for the most attractive emblem symbolic of the purposes and aims of the 1909 fair. Her design was unanimously accepted by the publicity committee after examining about 150 designs submitted in competition.

Miss Josephine Smith, a teacher of history in the Boston schools, has always made it a point to take boys and girls on pilgrimages to historic places in Boston. She believes that in this way they will acquire a better understanding of early American history and a stronger degree of civic pride. Miss Smith easily won a first prize of $50 in the "Boston" contest recently conducted by the daily Post.

Mrs. Edith Davis, of Milwaukee, Wis., is the successor of the late Mary H. Hunt as Superintendent of Scientific Temperance Instruction for the World's and National Woman's Christian Temperance Union. She sailed recently for England en route to the International Anti-Alcoholism Congress at Stockholm, Sweden. Mrs. Davis is accompanied by her daughter, who is a teacher in the public schools of Milwaukee.

Miss Horton, the author of "The Burden of the Cities," a book which has been adopted as a part of the study course by the Women's Home Missionary Society, is connected with the Halstead Street Institutional Church in Chicago, and is especially fitted to conduct this course in the "Christian service."

Mrs. Mattie R. Turner has been appointed a regent of the College of Industrial Arts, to succeed Mrs. Helen M. Stoddard, who has removed to California. Mrs. Turner received her commission from the Governor of Texas just in time to sit with the board in its meetings during commencement week. She was elected secretary of the board, an office held by Mrs. Stoddard since the college was founded, and one of her first official duties was to sign the diploma of her daughter, Eula.

Miss M. Louise Armstrong of Woodward high school, Cincinnati, O., is to have the honor of being the first principal of the summer vacation schools, which are now a permanent feature of the city schools. Miss Armstrong did not seek the position, but she has given her summers to their management ever since the organization of the vacation schools by members of the Cincinnati Woman's Club, and was thus the most logical as well as the most efficient candidate for the place.

Mrs. Grace Leattie, said to be the richest woman in Missouri, has announced her intention to give $ 200,000 to the "St. Louis Society for the Prevention and Relief of Consumption."

The Empress Eugenie has just won a suit against the French government begun in 1879 to recover property, which was legally determined in 1857 as part of the estate of Napoleon III. The property includes bronzes, pictures and other works of art.

Mrs. R. N. Roark, corresponding secretary, Equal Rights Association of Kentucky, and wife of the president of the Eastern Normal School of Kentucky, was elected chairman of the Educational Committee of the Federation of Women's Clubs at its recent meeting.

Mrs. Jean Gordon, the woman factory inspector of New Orleans, finds great difficulty in getting the laws for the protection of working girls enforced, because the girls dare not go into court and give evidence as to bad sanitary conditions, overtime work or lack of seats, for fear it will cost them their places.

Senora Maria Perez de Mendozo, wife of Senor Diego Mendozo, ex-minister to this country from Colombia, lately commissioned by Mr. Carnegie, at a salary of $25,000 a year, to visit the republics of Latin-America in the interests of international peace, is a very progressive woman. She is a direct descendant of the old Ayamara race. In her visits to Colombia Senora Perez always strives to wake her countrywomen to a desire for progress and independence. Two years ago she founded a woman's club in Caracas.

Baroness Bertha von Suttner, recipient of a Nobel prize and author of a strong book, "Lay Down Your Arms," which is a tract against war as well as a tale of human passions, has more wisdom than some

advocates of peace. She advised the Koreans now at The Hague not to return home by way of this country, posing as victims of Japan's ambition and inhumanity. She realizes that this is no time to have tinder placed on the fire, and, dreading friction between the United States and Japan, she will not be party to sending us people who have kerosene in one hand and a live coal in the other.

Mrs. W. H. Taft, wife of the secretary of war, is an accomplished musician. She is a graduate of the Cincinnati Conservatory of Music.

France is trying to train seagulls to take the place of carrier pigeons. The gulls prove to be more intelligent than the pigeons, and much better able to stand a storm.

Gertrude F. Atherton, Katherine Glover and Poultney Bigelow, well known authors, are directors in the Malden Poultry Farm, of Malden, town of Saugerties, N. Y., which has just been incorporated with a capital stock of $4,000.

Miss Greta Morritt is the honorable secretary and co-director of the British Empire, Shakespeare Society, which was founded by her in 1901 "with the object of extending throughout the British empire the knowledge and appreciation of Shakespeare's work."

Princess Fedora, the youngest sister of the German Empress, is the author of a novel recently published entitled "Hahn Berta." She has a romantic history, having declined all offers of marriage since the tragic death of her finance, Duke Frederick of Mecklenburg-Schwerin, who, while in command of a torpedo boat, perished in the Baltic with the entire crew.

Miss Kerstin Hesselgren has been appointed by the Swedish Government sanitary inspector in Stockholm. This is a new departure for Sweden. Miss Hesselgren was sent to England by the Swedish Government and the Fredrika Association of Women to study Hygiene and public health. She followed the course of scientific hygiene at Bedford College for women, where she became a resident student, and took her diploma in hygiene at the completion of the year's course.

Miss Drinkwater, general superintendent of the Boston Young Women's Christian Association, has served thirty-two years in that capacity and recently made a statement to the board of managers, giving her impressions of the work as it came to her in the first day of service and the contrast with present conditions. There was one building then; now there are three. Two departments then; now there are three schools, a gymnasium, the traveller's aid and employm-nt departments, a business agent, a bureau of information, a lodging house directory, a home circle for those engaged in or preparing for household service and a social centre for girls living in families. The original building accommodated sixty-six girls, now the three buildings are crowded and many are turned away each month for lack of room.

Mrs. Lida Calvert Obenchain, the author of "Aunt Jane of Kentucky," has reason to be proud of her cousin, Commissioner of Licenses, John N. Bogart, of New York City. For the last three or four years all employment agencies have had to be licensed, and it is the duty of the Commission to see that they are not guilty of frauds. Commissioner Bogart has used his powers with vigor against the promoters of the white slave trade, and has lately secured the arrest of the managers of two supposedly high-class employment agencies on the upper West Side, for this offence. Their licenses have been revoked, and their cases are now pending in the court of special sessions. Girls who applied to them to find honest work were sent to houses of ill fame. The Society for the Prevention of Vice says this is a regular system among many employment agencies. It is to be hoped that these human vultures will get the full penalty of the law. Commissioner Bogart has also pounced upon several firms that were sending men into peonage in Florida, and has just taken away the license of a man who made a specialty of furnishing girls for housework to families and restaurants, and persuading them to leave at the end of a week by the promise of a better place, in order that he might pocket another fee. One girl sometimes went through ten places in two months. The Commissioner says that there has not for years been such a scarcity of household help, and this has made the fraudulent work easy.

Miss Mary Crawford, a student of the Cornell University Medical College, has received a hospital appointment, after a competitive examination for interne at the Williamsburg Hospital. Miss Crawford won the appointment in a contest with 34 male competitors. She will begin work on Jan. 15, 1908. After four months in the hospital she will become an "ambulance surgeon."

Mrs. Joanna Crapo of New Bedford, Mass., has the distinction of being the only woman who has crossed the Atlantic ocean in a dory. Her crossing was made about fifteen years ago with her late husband, Captain Crapo. They were forty-nine days in making the trip, during which they encountered seven storms. After reaching England they were presented to Queen Victoria and received many gifts from members of the court. Mrs. Crapo has recently published a book entitled, "Strange but True," which describes her remarkable ocean voyage.

Miss Julia Ball has been elected one of the trustees of Keuka College, Keuka, N. Y., and also has been made a member of the executive board. Miss Ball is a daughter of the late Dr. George H. Ball, former president of the college and founder of the institution which has become one of great value and importance in central New York. Miss Ball is at the head of the Department of Music of the college. Miss Ella Ball, her sister, teacher of classics in Keuka College, recently spent a season in Greece studying its monuments, its peoples, and visiting especially the monasteries of Thessaly.

Mrs. Josephine G. Shepard of Brooklyn, N. Y., has invented a portable ironing board which has just been patented. This board has points in the back for securing the ironing sheet and keeping it smooth and allowing its speedy adjustment or removal. The board can be converted into a chair when not in use. Its best feature perhaps, is that it can be folded up into small compass and can be put into a trunk. A convenience such as this means much to women in boarding houses, hotels or small apartments. With this board and an electric or gas iron they can do their own pressing.

Mrs. Isaac L. Rice of New York, president of the Society for the Suppression of Unnecessary Noise, has gone abroad for the purpose of studying methods of noise suppression in the large cities of Europe. Unnecessary street and river noises are the ones she particularly desires to see done away with, and she will make an especial study of these. Mrs. Rice hopes to bring back to Commissioner Darlington of the Health Department a report on methods of preventing noises in the vicinity of hospitals. Twenty-seven hospitals have commended the efforts of the society, and there is prospect that the city authorities will establish hospital zones in which quiet will be enforced.

Mrs. George W. Vanderbilt hopes to create a vogue for homespun that shall be of real benefit to thousands of working women in the south. She believes much good could be done by encouraging a revival of the well-nigh lost arts of hand spinning and weaving. From the primitive looms of the mountain women around Biltmore, her Asheville estate, comes the stout, wholesome material which in America's simpler days constituted the nation's chief dress fabric. Mrs. Vanderbilt wears frocks of that material day after day, both for walking and driving, and, to demonstrate the possibilities of the stuff, she even has had an evening gown made of it. As she is a woman who carries her clothes well and has wealth enough to overawe persons lacking in sturdiness of character, it is regarded as likely that she will triumph in her resolve to make homespun fashionable.

Mrs. M. E. Henry Ruffin, author of "The North Star," "John Gildart," etc., has been honored by her Alma Mater, St. Joseph's College, Emmetsburg, Md., with the degree of doctor of literature. In conferring the doctorate of literature, the literary, artistic and ethical value of an author's work is all considered. It necessarily implies a large measure of learning, scholarship and broad culture. In the letter proffering Mrs. Ruffin this high distinction, the faculty of St. Joseph's College stated that the high estimate placed upon her work both at home and abroad had made her alma mater desirous of placing its own approval and that while they were thus pleased to honor their pupil, they believed that she had always, both in work and play, been an honor to her alma mater, and that beyond the literary success that had won her the praise of the critics of the old world and the savants of Europe, they were happy in the knowledge that Mrs. Ruffin had exemplified the higher lessons of life they seek to inculcate.

THE INDIAN LADIES' MAGAZINE.

Acknowledgments for August, 1907.

		RS.	A.
1.	Miss Lena R. Athin, Ferozepur ...	4	0
2.	Mrs. Ibrahim Ahmadi, Bijapur ...	4	0
3.	Dr. Apte, Gwalior	4	0
4.	Miss Abdullah, Amritsar	4	0
5.	P. Angeneyulu, Esq., Senali	4	0
6.	P. S. Achyuta Rao, Esq., Devaraj Mohalla.	4	0
7.	Mrs. Arumanayagam, Cuddalore ...	4	0
8.	P. Aravamuthu Iyengar, Bangalore ...	4	0
9.	Mrs. Balm, Nagpur	4	0
10.	V. Bhavani Berji, Kasargode	4	0
11.	Miss M. Bose, Lahore	4	0
12.	Syed Husain Belgram, Esq., Hyderabad...	4	0
13.	Mrs. Bannerji, Kumbakonam ...	4	0
14.	Mrs. Bittman, Madras	4	0
15.	Miss Bhose, Baroda	4	0
16.	Mrs. A. D. Chengappa, Coorg ...	4	0
17.	Miss Carr, England	3	8
18.	Mrs. Chowdhari, Calcutta	4	0
19.	Rev. John Craig	4	0
20.	Mrs. K. S. Desai, Bhownager... ...	4	0
21.	Mrs. Gustula Bai Dhareshwar, Madras ...	4	0
22.	Miss L. Desai, Bombay	4	0
23.	T. Desikachary, Esq., Trichinopoly ...	4	0
24.	V. Ethirajulu Chetty, Esq., Madras ...	4	0
25.	V. Gopaliah Garu, Madras	4	0
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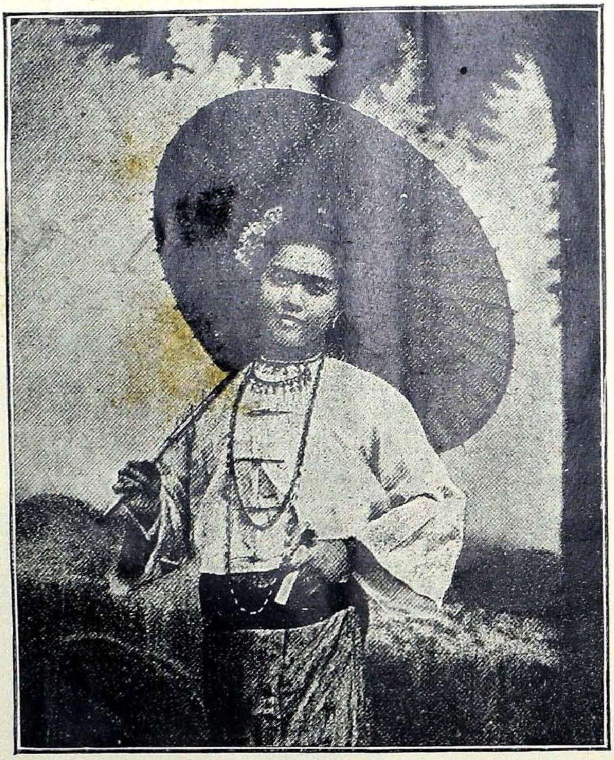

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